HARMONY DIGEST

VOL. III NO. 3

HARMONY DIGEST

June, July, August
1946

Third Quarter Edition
Vol. 3 No. 3

An undenominational publication of the
HARMONIZATION FELLOWSHIP FOUNDATION
A Corporation of the State of Oregon
Founded in 1941

Verona Hull, Editor and Publisher
Genevieve Metcalf, Asst. Editor and Illustrator

offices, 303, Congress Hotel, Portland, Oregon
(mailing address -- P. O. Box 1311)

Published quarterly -- formerly published bi-monthly
Free Will Offering

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Dedicated to PRAYER and the Small Prayer Group Movement

"For where two or three are gathered together in my name, there am I in the midst of them." -- St. Matthew 18:20

"Tarry ye in the city of Jerusalem, until ye be endued with power from on high." -- St. John 15:12

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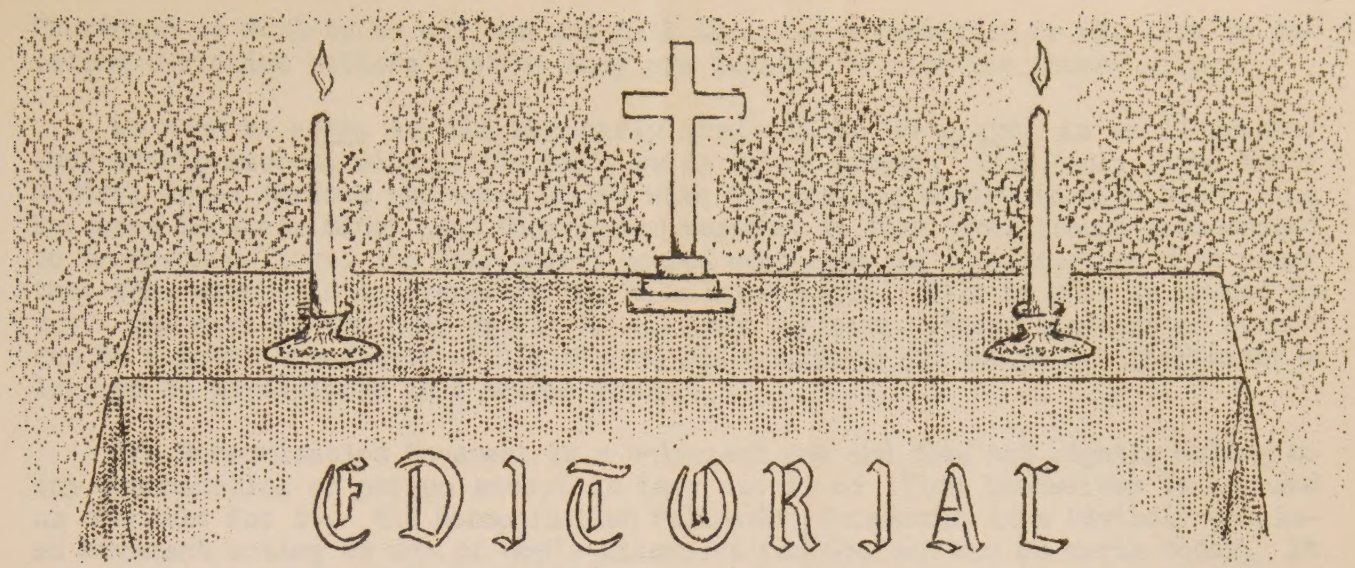

EDITORIAL

It has been written and widely quoted that "The greatest benefactor this age could have is the man who will bring the preachers and the Church back to prayer." But who could this be and how could this transforming movement be brought about among men? We can scarcely conceive of any one great benefactor rising up to accomplish this task. The Holy Spirit under whose dispensation we are entering will perform this miracle and the Holy Spirit has many channels through which this may be accomplished. Each of us has the privilege of being used towards this great purpose.

The hope of the Church and of the world is the work of the Holy Spirit in bringing men to come together in "one accord in Prayer". The Movement that carries within it the seeds of the most revolutionary changes in the earth today is that which is calling men to PRAYER. And this Movement originates from the Holy Spirit, from the hearts of men direct. It is a free fellowship in Christ rather than an organized project in religion. And it is finding its expression in the Small Prayer Group Movement, a project started and sustained by the Holy Spirit, its fellowship held together by the bond of Love alone, its unity guaranteed by its worship of the One Leader, Jesus Christ.

The Movement that is descending upon us from Heaven today is HARMONIZATION. The Holy Spirit is quickening the hearts of men, turning them to God in prayer, and causing them to want to come together in fellowship and devotion to Christ. Without their being consciously aware of it men are being influenced to act, speak and think in accordance with the theme of HARMONY. Where there is resistance, there is upheaval and turmoil. But it all is serving the great Universal Cause. Humanity will return to prayer and to God. The only "ark" of safety is in Jesus Christ -- in His Body which is the Church Universal. That is where we are all being led.

Without any special organized effort and principally outside of the church, the small prayer group movement is rapidly spreading throughout the world. Anyone of course may become inspired to enter into the movement either as a leader of a group in prayer or by participating as a member of a group. It is a Kingdom of God Movement and no one or group can claim it exclusively. But it is destined to grow in great proportions during the years at hand. Under revelation from God we declare the Truth we believe. The Small Prayer Group Movement can vitalize the churches, change world conditions, and bring about permanent peace and the Kingdom of Heaven on earth and except that persons do come together in small units where they are "in one accord in prayer", there can be no peace and Heaven for which we have prayed throughout the centuries. Organized Religion, without the work of the Holy Spirit through the practice of unified prayer, will prove futile to accomplish much which is being recognized a fact and a challenge to the Church and to

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Churchmen as well as to all men who call themselves Christian or who live in so-called Christian nations whether they are identified with the Church or not.

We need to work, as did the early Christians, by prayer in small groups. They met in secret, with little talk, and in silent prayer. They truly loved their Master, Jesus Christ, and were filled with the burning desire to have His Living Presence in their midst. And they worked together to form other groups consecrated to brotherhood love. The Holy Spirit poured upon them and they attained such power that they were able to transform the then known world. This is what is needed today. The work of the Holy Spirit is all that can save. Every consecrated person can be a great benefactor of his church, his community and the world by offering to lead or to participate in a prayer group.

The Harmonization Movement is a universal one and does not rightly belong to any organization or person except as they use it or allow themselves to be used as channels for it. The Harmonization Fellowship Foundation is a Divinely ordained Movement acting as one of God's witnesses for God and man on earth today. It represents the Path of Harmony and sponsors the project of the small prayer group movement, intending to serve a purpose in helping to synthesize and harmonize the movements and churches through a program of harmonization and unified prayer. It does not represent any cult, organization, or personality. Its only leader to be followed is Jesus Christ. It accepts no members and can never be crystallized into a Church or denominational enterprise. It seeks to represent the Church Universal as being a free fellowship in Christ but claims no special powers or privileges as an outer order and recognizes the real Church as being the Body of Jesus Christ. The outer effort of an organized nature is simply to help to bring the Children of God into Fellowship and Harmonization within this Body of Christ.

This edition of HARMONY DIGEST is dedicated to the Small Prayer Group Movement and to the theme of Harmonized Prayer. Hence we are carrying editorials and digests of articles related in large part to the power of prayer and a plan of getting unified action in prayer. Depending upon our own Divine experiment and experience in prayer groups of the Harmonization Fellowship, and being guided by revelation and inspiration of the Holy Spirit, we are presenting the project to the Church and to all who would like to participate in a program of expansion of the Kingdom of God through unified prayer.

HARMONIZATION AND THE CHURCH

The organized effort in Harmonization does not take the place of the Church but works in harmony with it, offering a project in prayer towards the work of Harmonization within it. The Church is doing much to remedy its well-recognized need and to overcome its dearth of prayer and vital worship. But the old ways are not enough. The old patterns are inadequate for the enlarged proportions of humanity's complexities today. And within the body of the organized church there is difficulty in getting and using new ideas of sufficient revolutionary nature to build the Temple of God expected of the Church of the Living Christ. Machinery frequently hampers. The Holy Spirit cannot use machinery. It can only flow through men. And the burden of the Church is likely to be the burden of any organization--that is, the machinery for running it interferes with the free movement of the Spirit intended to flow through it. The Church needs a Movement by which it can allow this Spirit to enter and freely flow through its people and this answer is to be found in the Small Prayer Group Movement, in a project of Christian Fellowship and Harmonized Prayer.

A tragic lack is not apparent to those within one's own household. The ones most closely concerned are often the last to find out what is wrong. They are

HARMONIZATION AND THE CHURCH

too close to their own problems. And so with the Church, perhaps -- the true condition within itself is often disguised. Often it is the "blind leading the blind." Persons accustomed to a certain atmosphere accept it as natural and usually never dream of any other until they are ready to experience it. Those who live in darkened rooms never know the beauties of light until they are brought into it and then there is the danger of becoming blinded if the light is too strong and too sudden. And so it is with the Church and with Churchmen. Those accustomed to its time-honored ritual and form of worship are inclined to be satisfied with the atmosphere they breathe and may never guess of the richness of life and light in which they could dwell if they became heaven-conscious in a higher sense. For there are degrees of consciousness, degrees of living. As there are layers of atmosphere rising into the stratosphere through which one would have to be differently equipped to breathe and live, so there are layers of spiritual atmosphere rising into the heavenly spheres that require different degrees of consciousness and capacity for human functioning.

These are not points of judgment and criticism. As the "bride" of Jesus Christ we love the Church. However it is natural to recognize the frailties of one you love and those who love Jesus Christ will love the Church enough to do something about helping it. It would be diabolical to condemn it and just leave it alone if there could be some way of lifting it up. We would never do anything that would push it down or would separate it the more.

But there is a desperate need of a great awakening. How can we bring our friends whom we are trying to help into an awareness of the life of the new birth or greater spiritual experience until they have actually entered it? How can we get across the plan which has proved so satisfying to us in our divine experience but of which they yet have no knowledge or conception because they have not yet had it?

Those who have participated in a PRAYER GROUP in the spirit of LOVE and true holy worship in "spirit and in truth" know from experience the blessings of the outpouring which have come upon them. They know the divine bliss of holy communion which has brought them the HOLY BREAD -- the "manna from Heaven" -- which has given the new life and resurrected their body, soul and spirit. More good has been wrought through such practice than can ever be estimated. While good has been done by those who have served in their faithful works, the "mountains" have been removed by a few individuals who have silently and devotedly continued in contemplative prayer. All the great things of the world, and for that matter all of the revolutionary things that have taken place within the church have been accomplished by individuals and minority groups whose principal tools were PRAYER. All genius and the power of the saints come from the direct union with the source of power and their ability to function from that source. And this takes a fine grade of prayer -- of surrender to God and His Love. PRAYER is the most powerful force in the universe and UNIFIED PRAYER holds within it the real secret of "atomic energy", which when properly directed can perform electronic miracles far transcending the destructive volcanoes currently acknowledged as possible by the use of the fearful "atomic bomb".

But those who have never applied prayer in such a degree have no conception of its power and glorious experience. And we fear that the large number of people are included in this dearth of spiritual richness. Also, sincere souls within the Church as well as many pastors know practically nothing of the kind of blessings which come from unified prayer and true communion such as result in the fusion of souls in Christ often experienced in the small prayer group. It has to be consistently and lovingly practiced to be felt and appreciated. The ones who bear witness to the mystery are found among the small prayer groups or the few consecrated prayer disciples scattered throughout the Church and often working independently and outside of the Church.

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But there is a desperate need of a great awakening. How can we bring our friends whom we are trying to help into an awareness of the life of the new birth or greater spiritual experience until they have mentally explored it? How can we get across the plan which has proved so satisfying to us in our divine experience but of which they yet have no knowledge or conception because they have not yet had it?

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There is a mystical element in true worship that many churches know very little about. In unified silence the overshadowing Presence is felt. It can be what Thomas Kelly calls, "The covered meeting". To one who knows nothing of this mystical element in worship -- who has not felt the miracle of the holy baptism, the downpouring of the Holy Bread into his midst -- all of this is so many words. The sincere Christian or Churchman will agree with you when you tell him prayer is important and he will believe that the prayer group should be a vital practice; he cannot help but admit that it should be a part of the church program. But if they have never experienced the glory of "transfusion" -- the baptism of the Holy Spirit which comes through union of souls or the quiet, rich expansion of consciousness in true Pentecost -- they may not care enough to make the effort to come together in the real experience of prayer group harmonization. And besides many because of ignorance of this richer experience are afraid of its mystical quality. Never having self-consciously known its Presence for what it truly is, namely the HOLY GHOST through which the Living Presence of Jesus Christ can come as the COMFORTER into our very midst, they may not recognize it. Many have lost the power to "feel" the Presence because of their density of body and thought. Also, some may have contacted something less than the real or that which could be termed "psychic", and so are set against it or are afraid of it. It is the old psychological fact that we are usually antagonistic to that which we do not understand.

But Jesus Christ is not just an idea. And Jesus Christ is not just a man who lived two thousand years ago, performing a supreme feat and offering us the way through his example and experience of the cross. Jesus Christ gave his life for us, it is true. But more than that, Jesus Christ gives us His Life today. Jesus Christ IS THE WAY. HE IS THE BREAD. "I AM THE BREAD OF LIFE." We can and must "sup with Him" to have a part in Him. We must "drink of His blood and eat of His flesh." We must enter into the Mind of Jesus Christ and come under His Grace to be lifted up to the throne of God. There is no other way under Heaven.

For man to experience the Presence of the LIVING CHRIST JESUS, he must enter into prayer by uniting with God through Jesus Christ. He must PRAY. Prayer is unity. It is dying to self and living in Christ. It is a giving of self, a surrender, a letting go. This is a mystical experience. It actually <u>is</u> an experience which is definitely felt and its fruits recognized. There is all the difference in the world in the atmosphere where men are worshipping God if they are merely talking about God or are worshipping Him with their words in lip prayer and making a power of Jesus as a man who lived, died, was resurrected and then ascended but who <u>did</u> all of this as a thing of the past . . . . <u>and</u> the Holy Retreat or Sanctuary of Christ where prayer disciples are gathered in one accord, lovingly communing in the Body of the Living Jesus Christ whom they silently feel in their midst as a vital Presence and Light. The comparison is indescribable, the former example being flat and without apostolic power while the second one is rich and spirit-charged.

Modern sophistication and escape living have caused people to hide their deeper feelings and hence they are often embarrased when they enter prayer with others in the true spirit of love and worship. They are "shaken" by it for such prayer affects their attitude towards themselves and towards others. Strong medicine is curative but often hard to take. So is group prayer in the Presence of God. It is an awful thing to fall into the "hands of the Living God." To come face to face with the Living God by joining hands with a few others in the spirit of true love and Christ devotion brings to every one a soul-stirring experience. And it brings peace, joy, and light unspeakable.

The problem now is to get people shaken out of their sophistication, to find a way to get persons trained in formal worship and ritualistic expression to try the deeper levels of spiritual experience by joining with other souls in harmonized prayer. The project of the small prayer group where souls meet souls in a soul communion and harmonization may serve this purpose and may be used in the church or by any group. The divine experiment will bear "fruits" worth while.

A TREE OF CHRIST

The Story of a Monumental enterprise in Prayer and Christian Fellowship

Harmonization Fellowship Foundation

(The day of dedication of the Harmonization Fellowship Foundation was June 27, 1941. This article was written in 1941 and was published for the first time in September of the year, 1944, in a brochure called "Victory through Harmonization" which was sent to about one thousand persons. It is now being reprinted in this special edition of Harmony Digest dedicated to the Small Prayer Group Movement.)

Before a tree may be planted, the site must be selected and the soil carefully prepared. Then the tiny tree must be placed so that it can take firm hold below and for some time the nourishment will be concentrated in its roots which spread downward and outward to build a sound foundation for Nature's mighty monument that is to rise upward towards the sky. In its first cycle the tree scarcely appears to grow above the surface.

Under the call of Divine inspiration the disciples of the movement in Harmonization met for the holy purpose of planting the tiny roots of what was visioned as a mighty tree of Christ. Upon this occasion the Harmonization Fellowship Foundation was duly dedicated and its roots pressed downward into the soil of Divine Love prepared at that point to receive and nourish its monumental enterprise in the Kingdom. It was recognized that the sap that would cause the roots to build a sound foundation underneath the surface would be the flow of Christ Spirit and the active ministry of Harmonization and Fellowship in Christ Jesus. Therefore, it was determined to establish a solid order of Harmonization Fellowship at the point, Portland, Oregon, upon which was asked the blessings of Christ Jesus, the Ministry of the Healing Christ, the Celestial Hosts and our Loving Mother-Father-God. It was conceived that later the tree might spread as a network of harmonized Christ children into parts of the earth like the nervous system of a human body.

The Harmonization Fellowship Foundation is dedicated to God's Plan of harmonizing mankind and is based on the order of worship in the new age. It is not a new church, nor is it a cult or ism. It is simply a TREE OF CHRIST, a plan through which many souls in the spirit of harmony may become conscious of each other as belonging to the same fellowship or real Church of Christ Jesus. "I am the vine, ye are the branches." Through active harmonization the different parts

of the one tree might become united with their source and with each other, quickening the life currents to flow freely through its veins and vitalizing both vine and branches into a living monument . . . establishing true worship in the "Temple not built with hands" and helping to release the Lighted Kingdom of Heaven on earth."

The Harmonization Fellowship makes no claim as an especially privileged Order. The Foundation as an executive organization will serve as a scaffolding that is necessary for the time being to handle things according to human and divine law and order. After the building of Christ has been established on earth and its part in the plan fulfilled, the Foundation as a framework or outer order will be dissolved. In the new age only the real Church of Christ, that which is made in heaven and is without sectarian name or building, will remain on earth. All men will be a part of it and the Living Christ will hold them together.

It is understood that separate assemblies will meet with their individual pastors and coaches for men who see things differently. But all crystallized outer forms and worship of false gods that have separated men and caused them to fight over religion will be dissolved and will eventually disappear. There will be only CHRIST to worship, true harmonization in His Spirit to practice. LOVE will be the key.

THE MESSAGE The plan is to disseminate literature and the Kingdom Message, writings and broadcasts in a national and international attempt to help fulfill the prophecy of the Lord. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11,9) The effort to serve is impersonal and universal and intends for no credit to fall to any organization or person for it. The Foundation does not expect to be individually recognized for its enterprise but is dedicated to stand for the Kingdom in a Universal sense. It cannot be crystallized or exalted in any way. In accordance with its charter, no one may join it but all are asked to harmonize with it.

GOD'S TREASURE The movement is transcendental in accordance with the law of the New Age of Transcendentalism. This is the language of the Finished Kingdom and the Providence of the Prophecies and Promises of Jesus Christ. This means that God is claimed as the ONLY POWER and the choice is to worship and serve but ONE MASTER. Hence, the transcendental movement looks to God directly for its supply, wisdom and answer to all of its needs on earth. The Harmonization Fellowship therefore accepts its treasure from God's substance and providence already prepared for it. The belief is that it does not need to depend upon any man or upon any commercial plan for support. Its one basis of demonstration is LOVE and harmonization practice. It is dedicated to depend upon God for all things and to turn to prayer as Jesus Christ taught and practiced it.

Hence, all prices are removed from the ministry, teaching, periodicals or services of the Fellowship. No collections are taken at the assemblies. There will be no financial scheme to raise funds and no one will be asked to sign up for certain amounts to sustain the Foundation. All gifts that come to the Fellowship are the result of direct guidance from the indwelling spirit of the giver. It is believed that the plan as it is now in heaven carries with it its own providence and through the law of harmony and natural attraction its earthly needs will be met in due order and time. It is not considered necessary to do anything about getting monies for its activities. But it is important that we keep our minds close to God and His guidance, and to become ever more conscious of at-one-ment with His Presence and Will. We must practice in our individual lives and as a group the GIVING OF CHRIST . . . to so let our light shine that men may be enlightened, healed and helped.

In this Providence we rest in knowing that what God has planned, that God

will advance and prosper. There is nothing of tenseness, anxiety or personal effort about it. It is to be as "the lilies of the field grow", a laborless demonstration. Simply let God do it. We are as His channels. We thank God that we can love; that we can believe; that we can pray for others, help others, step aside for others if called upon to do so, and know that GOD DELIVERS, GOD PROTECTS, GOD TAKES CARE OF US, we do not need to defend or to push ourselves.

GOD is the TEACHER

Therefore, the preceptors of the Foundation take this stand. We let God bring ideas, persons and monies to us or we to them. We let God open up the doors; we never use force; we only LOVE and through the Law of Harmony seek to make union with our own in the Kingdom. We do not push our ideas upon others in order to try to convert them. We only seek to see them in the Light as THEY ARE in Christ. We would bless all and love them, knowing God is the Teacher and Healer. We let God do the converting. We "stand still and know", then act as Christ emissaries wherever possible to serve, heal and stand back of others in consciousness and substance.

"Ask what ye will"

Being of a transcendental order it is imperative above all else that those who take active part within the Foundation group have FAITH and be consecrated to LOVE OF CHRIST. Know that GOD NEVER FAILS . . . that God will see us through, provide and protect. It is absolutely essential that all within the inner circle HARMONIZE among themselves as well as to harmonize with others outside. We are praying for such a group well founded in love and faith, with such a Master Mind in contact with the Mind of Christ Jesus. The success of the Movement is then assured. When they become LOVE (do not merely have love) . . . when they become CHRISTED to the point of at-one-ment, then they may ask what they will and it shall be done unto them.

The preceptors feel that such a Divine demonstration is possible through patient and loving effort on the part of the few attempting it; and that the new movement of the new order will have to be based upon such practice and faith; such a movement must make all of its demonstrations every step of the way upon this basis. It makes a point of PRAYER and will try to prove its efficacy through all of its endeavors; then and then only will it have a right to teach others the power of prayer and to represent Christ Jesus and the "Ministry of the Healing Christ".

(The above is the vision of the preceptors of the Harmonization Fellowship and as expressed in the Charter granted in 1941.)

Report of the activities of the

HARMONIZATION FELLOWSHIP and HARMONY PRAYER GROUPS

(written in August, 1946)

During the period of five years since the dedication of the Harmonization Fellowship Foundation the Fellowship has conducted an active ministry of prayer group activity, having had over 100 persons in small units of 7 coming to the leader who has personally coached as many as nine such groups weekly during this time. In addition larger assemblies have been held. The Fellowship has passed through the initial five-year period analogous to the first cycle of the tree and the downward growth of its roots. All of its activities have been quietly carried on. While the Fellowship in the center at headquarters has not attempted to grow in numbers, those faithfully attending the prayer groups have helped to build a powerful foundation of unified consciousness, inner strength, stability, and radiant Christ Presence. The Harmony Prayer Group has proved a Power for Good and has brought inestimable benefit, healing and light to all participants.

The Fellowship has expanded through its program of correspondence service

and publications, reaching over 5,000 persons with its literature during the past few years. All of this has been sent on the love offering plan. No large donations from any one source have been received.

HARMONY DIGEST is the official organ of the Fellowship, having been established as a bi-monthly in January, 1944. It is now being published as a ouarterly. The CHRISTIAN HARMONIST, a printed periodical to be published monthly, will carry the Editorial Message and articles from the Fellowship and news of the prayer group project, in particular. It will begin publication in October of this year.

PROGRAM of PRAYER — The plan of organized prayer effort and brotherly love in the Harmonization Fellowship incorporates a timely project known as "The Army of Harmonized Humanity". The Christian Fellowship of Prayer are co-sponsors of this project. It is being offered the Church as a practical movement and program of prayer group expansion. The movement has not been under the Church but it has sought to harmonize with the Church as well as with all movements under Jesus Christ. The leader is a member of a Church in a denominational sense but of course is working for the Universal Church of which it is a symbol.

It is to be understood that the Harmonization Fellowship wishes to harmonize with all persons already functioning in prayer groups or those who wish to experiment with the plan they offer without any affiliation with it in an organized sense. We all know that the Prayer Group Movement itself is sponsored by the Kingdom of God and no one can claim it individually or collectively. All true prayer groups under Christ are in heavenly order. Through an organized and impersonal effort and harmonized program the Harmonization Fellowship is merely following a divinely inspired plan to cause the prayer group movement to expand. Also, it particularly emphasizes HARMONY as the basis of its group practice, and the goal of fusion and "transfusion" (in the Mind of the Living Christ Jesus).

The Movement is an undenominational, universal and impersonal activity following closely after the Divine Plan of WORLD MOVEMENT in HARMONIZATION now being released from Heaven. It has a specific pattern of operation under Divine guidance and yet it is to be blended into the general movement so as to co-ordinate with other channels for this same purpose. While its message and program may reach world proportions its intention and plan is so universal that it will be co-related with the whole rather than to separate itself and draw attention to organization or to particular formation. The motivation back of it must necessarily be entirely selfless and void of organization ambition. If this motivation is faithfully pursued all sincere devotees may safely harmonize with the movement without danger of coming "under" an Order, religious head, or personality. Persons in all denominations may freely pick up the plan and incorporate any of the ideas, literature or programs without considering themselves affiliated or limited in any sense. No credit or quotation is necessary and there is no copyright on any of the writings. Everything offered is given under the free Christ Spirit and carries no obligations other than the natural ones that love dictates.

The stand we take is for the Movement to represent the Universal Church in a FREE FELLOWSHIP for all to harmonize with or not, as the Spirit guides them. People belong in their little places by virtue of the Law of Harmony. "Birds of a feather flock together." We have no business to change them too much but should let God do the changing. No matter how we long to reach in and save someone -- no matter how we want to help them and teach them, or get them to experience the joy and holy bread which we have -- we must not intrude beyond a certain point. At least that is the teaching of HARMONY. We must not become angry or critical because people differ with us. Let us be about "Our Father's Business", find our own friends, those who will harmonize with us and accept us as we are; let us give where our love is wanted yet keep on blessing all whether they have accepted our love or not. In other words, let us not be SPIRITUAL TYRANTS, as some spiritual leaders or workers have been known to be. We do not encourage conversion by force or spiritual change through domination. Let LOVE and our radiant LIGHT be the challenge. Let us see how far we are on the Path of Harmony by how much we can LOVE. Our challenge can be in terms of our own deeds, by our "fruits" will they know.

Reading: The First Epistle of Paul The Apostle to The CORINTHIANS

THE FELLOWSHIP OF JESUS CHRIST OUR LORD

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

"That in every thing ye are enriched by him, in all utterance, and in all knowledge:

"Even as the testimony of Christ was confirmed in you:

"Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

PREACHING OF THE CROSS

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.

. . . "For I determined not to know any thing among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;

"That your faith should not stand in the wisdom of men, but in the power of God." -- (from Chapter I, First Corinthians)

WISDOM OF GOD IN A MYSTERY

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

"Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even to the things of God knoweth no man, but the Spirit of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." -- from Chapter II, I Corinthians

THE TEMPLE AND OUR FOUNDATION

"For we are labourers together with God: ye are God's husbandry, ye are God's building.

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

"For other foundation can no man lay than that is laid, which is Jesus Christ."

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"And ye are Christ's; and Christ is God's." I Corinthians --3:9-11; 16;23.

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

KNOWING JESUS OUR LORD

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." -- I Corinthians 12:3.

BAPTIZED IN ONE SPIRIT

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit." -- I Cor. 12: 12-13.

FOLLOW AFTER CHARITY

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

. . . "CHARITY suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth." (I Cor. 13 (quoted in part)

COMMUNION OF THE BODY OF CHRIST

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.

"And I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye can not be partakers of the Lord's table, and of the table of devils."

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." -- (from Chapter 11)

PRAYER

Heavenly Father, and our Lord Jesus Christ, we come to Thee that we might receive the instruction from the Holy Spirit. Reveal unto us the things of God. Guide us in Thy ways. Let us know what to speak, not in word according to man's wisdom but as the Holy Ghost teacheth. We surrender to Thee that we might receive the things of the Spirit. We want above all to have the Mind of Christ. We love Thee, Lord God and seek to accept Thy Love and to abide in Thy Harmony.

Help us to follow after Christ, to have charity; and to bear all things, believe all things, and endure all things for Christ' sake. Help us to be temperate in all things; and to glorify God in our body and in our spirit which are God's.

Let us drink the cup of blessing in the communion of the body of Christ. Help us not to condemn but to love all men: never to give offence or to take offence. Let us take upon ourselves the burdens, sins, and sorrows of our brothers and lift them to Christ that they may be saved. Let us pray that we all be sanctified, that we may be justified in the name of the Lord Jesus and by the Spirit of our God.

We can do nothing of ourselves, Father, but thanks be unto God, which giveth us the Victory through our Lord Jesus Christ. We stand not in the wisdom of men, but in the power of God. Now we have received, not the spirit of the world, but the spirit which is God; that we might know the things that are freely given to us of God. And now we abide in Thee for "to us there is but ONE GOD, the Father, of whom are all things, and we in him: and ONE LORD JESUS CHRIST, by whom are all things, and we by him." In Thy Name and for Thy sake, Jesus Christ, our Saviour and Redeemer. We thank Thee.

MEDITATION: Search for the deep things of God. Rest your mind in the Spirit which is of God. Your mind does not get the wisdom from itself but from the Mind of Christ. Contemplate the HARMONY OF GOD and all things which can only be spiritually discerned. Relax in the "sea of God's Love, Light, and Life" until you are lost in the living waters of Spirit that flow through you and about you. Dwell on the POWER OF GOD and your own helplessness except for His Grace. Seek the Holy Ghost through offering your heart to Jesus Christ that you might be washed and sanctified, then baptized in the one body through His Spirit. Pray to rejoice not in iniquity but in the truth, to envy not, and to not be puffed up. Ask God to humble you, chasten you, and empty you of all but the Spirit of Christ. And if anyone has ought against you or you have something against another, pray to be able to let God defend you and deliver you. Love, forgive, and bless, and even be willing to be "a fool for Christ's sake". Ask to be strong enough not to defend yourself in word or deed and to judge not. Know you are partakers of the Kingdom of God and His Kingdom is not in word, but in power". Peace be unto you!

MISSING

In a little brochure entitled "Missing," by Evelyn Darling, of England, the author undertakes to bring comfort and courage to those who, like herself, lost a son in the War. In an article entitled, "There Are No Missing in the Eternal God," she says:

"Your dear one has, as it were, gone over the crest of a hill, out of your sight, but only for a moment of time. He is more alive than ever before. It may be the Will of God that for a while you will have to walk in the darkness, that you should 'go doggedly on, praying more, not less, because the light is withdrawn,' -- resting entirely in God's infinite love.

"As Evelyn Underhill put it in one of her letters to a troubled friend, 'It is rather an honor to be allowed to serve Him in the darkness instead of being given a night-light like a nervous child.' She also observes that the Arab, meeting a sandstorm in the desert, 'does not struggle with the situation, but accepts it, lies down in the sand, covers his head with his mantle, and just waits.'. . . God cannot be clear to us all the time, she says. If He were, He would not be great enough to worship. But the more we care, the more we suffer in the cloudy bits. It must be so: and desperate as it seems at the time, it does great things for us!

"Presently, if we keep our doors and windows open, and our wills alert, we shall be shown what to do.'" (--from Manual of Prayer, midsummer edition, Christian Fellowship of Prayer)

INTROVERSION

Evelyn Underhill

What do you seek within, O Soul, my Brother?
What do you seek within?
I seek a life that shall never die,
Some haven to win
From mortality.

What do you find within, O Soul, my Brother?
What do you find within?
I find great quiet where no noises come.
Without, the world's din:
Silence in my home.

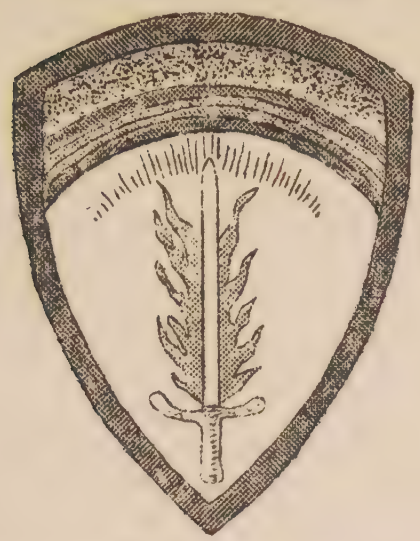
Whom do you find within, O Soul, my Brother?
Whom do you find within?
I find a friend that in secret came:
His scarred hands within
He shields a faint flame.

What would you do within, O Soul, my Brother?
What would you do within?
Bar door and window that none may see:
That alone we may be
(Alone! face to face,
in that flame-lit place!)
When first we begin
To speak one with another.

-- from Immanence
reprinted from SHARING

HARMONY AND AMERICA

"THE PEOPLE DEMAND A SIGN"



by

Charles Wellington Fulong, R.R.G.S.

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"The Secret Weapon is PRAYER, the spiritual atomic bomb."

From those prehistoric times when man first sensed and sought immortality, he sought a sign, a re-presentation, a re-incarnation in natural things about him, and later symbolized the properties with which he endowed nature. Down through the ages, his symbols became enlarged in their significance. These symbols became signs of belief, faith and creeds for which men fought and died.

Throughout the ages, oppressed peoples have demanded leaders who could give them a "sign" which would free them from slavery and death and lead them out of the wilderness of oppression. That sign might be a cloud by day, a pillar of fire by night, a cross or a crescent, a symbol on a banner or on a battle-shield. The power of the symbol was not in the symbol itself but in man's faith in the intangible property it represented and in the interpretation he gave it.

Today, the thoughtful people of the world are demanding a sign and a leader to present it to them. But they already have their sign, their image, their symbol, the re-presentation of man's spiritual hope. That sign is man himself in God's image. But man has chosen to pervert this idea, and has created for himself an anthropomorphic counterfeit, a god in man's image, and has fallen down and worshiped this materialistic idol of his own creation. Around his anthropomorphic god, he has built his kingdoms on earth, failing to realize that his true kingdom is within himself. In this latter realm, any man, regardless of race, creed, color or station, may have an equal share without being subject to taxes, codes, cartels or enslavement. The constitution of "Everyman's" kingdom is built on truth, which sets its subjects free. Its national policy is honesty. Its national defense is the sword of the Spirit, and requires no war appropriations.

Symbols of our national faith.

The founders of the United States of America symbolized the great spiritual principles in our Constitution on our flag, shield and coins and on the reverse side of our Great Seal. These are the symbols of our national faith, under whose aegis America operates. Principles of this faith relating to our foreign policy were drawn up and declared in Woodrow Wilson's Fourteen Points and were reiterated in Franklin D. Roosevelt's declaration of the Four Freedoms. The response to these principles of peace by Americans and the peoples of the world was almost universal. The choice is between creed of freedom or its opposite.

There is no other sound basis of operation. Any ruler of a people's destiny who violates the responsibility of a people's trust and allies this delegated power with the anthropomorphic god of materialism, betrays mankind and subverts the victory of war to the defeat of peace.

To the so-called practical-minded reader, of so-called realistic or surrealistic convictions, who doubts that man is seeking his spiritual identity and the aid of a higher source than himself, that he is trying to dig himself out of the war slough-of-deep and into the flowering fields of peace, let me ask the following questions:

Why are letters to the editors of our daily papers relating to prayer and principles occupying so much space? Why are new magazines and digests devoted to the mind, the spiritual, psychic and metaphysical realms, appearing on the newstands? Why and to whom have the prayers of British and American national heads been offered? Why and to whom has the gallant MacArthur, when in far-away Australia, the Philippines and Japan, bowed his head in the silent seeking for spiritual strength? Why does the dashing Montgomery refrain from liquor and tobacco and quote scripture? How did Capt. Eddie Rickenbacker come through his weeks of ordeal on the Pacific unscathed? And why did he later eschew the materialistic plaudits and ceremonies tendered him and devote his energy to broadcasting to his fellow-men the efficacy and spiritual essence of prayer? Why have Pope Pius, priests, ministers and church organizations called for prayers and principles? Why are some cities holding midday half hours of prayer? Why, in talking about the world's No. 1 problem, the atomic bomb, on Nov. 12, did Britain's Prime Minister Atlee and Canada's MacKenzie King say, "We are going to our conference prayerfully" (according to press correspondents)?

There is but one answer as an ascent of the mind towards God. "Through the medium of PRAYER!" "Prayer is a force as real as terrestrial gravity. It is the only power in the world that seems to overcome the so-called 'laws of nature.'"

Our Secret Weapon

How well that intuitive commander of the Supreme Allied Expeditionary Force, dealing daily with death, destruction and malicious animal magnetism, realized the sustaining power of that Book of Life. He knew, Montgomery knew, MacArthur knew, that to win this great crusade against ponderable and imponderable forces of the iniquitous, organized state of mind of Nazism under its renegade swastika, and Shintoism under the symbol of its false Sun-god Emperor, that they must indeed have a secret weapon, unknown to the enemy.

Each general knew that secret weapon was PRAYER, the spiritual atomic bomb through which the might of right should eventually prevail, and that through its use they might be instrumentalities to that end. Each knew that though his military operations and objectives were based on human tactical textbooks and theories, the ultimate spiritual victory of peace over the Right-of-Might forces could be achieved only through the reading, study and application of that compendium of the grand strategy of life: the Bible, which "contains the recipe for all healing."

"Invasion of war Symbol"

But Eisenhower and Montgomery also realized the value of a symbol for this Great Crusade. Little wonder, then, that General Eisenhower, like Montgomery, adopted an emblem reminiscent of the Crusader Knights of the Cross. This "Invasion of War Symbol" has been officially and permanently adopted as the official emblem of the Supreme Headquarters Allied Expeditionary Force, known as "SHAEF." The design is in the form of a Crusader's shield and is worn as a shoulder-sleeve emblem by all Allied officers and enlisted military personnel attached to Eisenhower's Invasion staff.

It has been said, "Nation shall not lift up sword against nation, neither shall they learn war any more." Jesus cautioned Peter to "put up thy sword." But the Man of Galilee himself unsheathed a sword: the Sword of the Spirit, and used it, -- hence His power. Let us frankly admit that the failure to mankind to use this Sword of the Spirit, places the responsibility of this war on man's own shoulders. We chose man's method to settle disputes through the human Will

to War. But we are in this mortal fight and must finish it. We have grasped the materialistic sword of a militant Christianity and may not drop it until this Armageddon is completely won.

But unless man refines himself spiritually through this fire, the victory of the Total Crusade will have been in vain. When we stand in final, silent victory on the war-torn fields of this Armageddon, and have offered up a prayer for all the wounded, the lost, the sick, the destitute, the dead, let us all offer up a Total-World-Prayer and dedicate our lives to the fulfillment of Peace. That is what we say we fought for. Let us be sure that not one single principle of honesty and peace is sacrificed for one foot of territory, one pound of loot or the unrighteous control of a single human being.

A true leader should be he whose single ambition is the establishment of a practical, spiritual foundation for a lasting peace and of good-will to men. Look backward two-thousand years, and you find him exemplified in one Jesus of Nazareth, the permanent ruler of the Kingdom of Good. What we need are emissaries and ambassadors of good-will who believe in good-neighbor and other policies, with valid spiritual credentials from the nations they represent, to guarantee the carrying out of the principles and policies of the Leader.

a "sign" of the ultimate Victory

People have marched to war under many leaders and many banners, and have borne many a symbol on shield and sleeve; lastly, the Eisenhower emblem of our Crusade of War. But the people are demanding a "sign" of the ultimate victory, the Invasion of Peace. Is not this crusade as important as that of War? Is it not equally deserving of a sign, a symbol, which can be worn as an insignia, adorn letterheads, buildings or conveyances of all who demand a sign that peace with power and the might of right shall reign.

We can then transmute the SHAEF symbol of the Invasion of War into a symbol of the Ultimate Victory, the Invasion of Peace as follows:

1. The shape is that of a Crusader's sword.
2. In place of the black field of darkness is a field of white symbolic of the Light of Freedom.
3. Let the sword of battle be the Sword of the Spirit, the silver sword of Truth.
4. Let the red flames along either edge of the sword be transmuted to blue--symbols of outreaching mercy and justice.
5. Let the colorful rainbow of the nations' hope symbolize the spectrum whose broken colors are but the converted elements of the pure white Light of Love.
6. Let the broad, blue band crowning it all and edging and enveloping the shield in place of the black border, epitomize the ultimate realization of peace: that "God's in his Heaven; All's right with the World!"

Thus all who use this symbol may herald the universality of the Brotherhood of Man and the perfect union with omnipotent spirit: "The Peace of God which passeth understanding." No advocate of the Four Freedoms should object to the transmutation of this symbol of the Invasion of Peace; or the conversion of the policies of war into the principles of peace, of materialistic aims to spiritual objectives.

On Invasion Day of Europe, we stood on the threshold of the greatest day of Total War, for we entered the Great Circle of Contention, on war's field of greatest decision. We do not know the date of the greatest coming day in this world's history, but it will be the day when the nations, honestly and spiritually, launch their Invasion of Peace and enter the Great Circle of Contentment, on the field of the "Will to Peace."

VICTORY THROUGH HARMONIZATION

"ARMY OF HARMONIZED HUMANITY"

True Prayer is the most potent weapon there is. The nation that is on the side of God through its use of harmonized prayer is truly victorious. God is their Defense and their Deliverance.

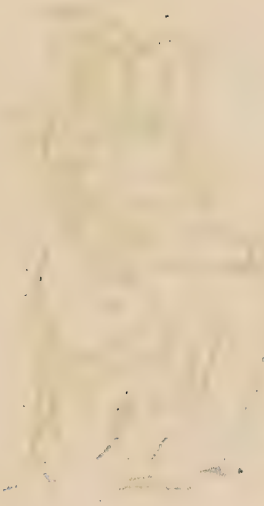
A CALL TO PRAYER

NOW is the time we need PRAYER and ACTION in Harmonization. Christ needs us now more than ever to BE UNITED, to BE SELFLESS, and to really SERVE the Universal Cause. All that may save the world from its threatened calamities and prophetically possible wars and horrors untold may be UNIFIED PRAYER. Only CHRIST saves.

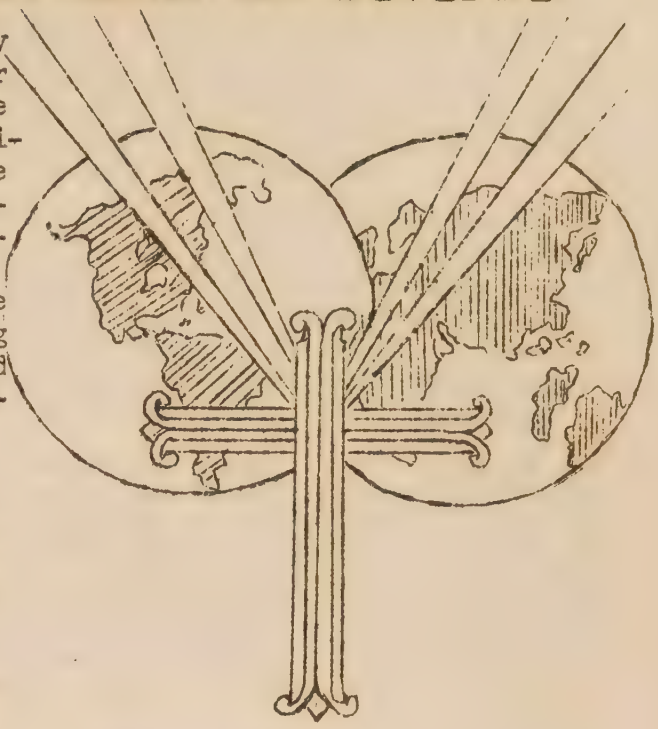
This is the hour of greatest need. The war is won but permanent peace is farther away than ever before if we judge by appearances and outer preparation for defense. The atomic bomb holds first place in our consideration for important means to establish security. But it takes no special talent for making deductions to conclude that herein lies no real security at all. If the bomb is our last means of defense and hope for security, then we really haven't any hope. Scientists agree that unless it is governed by spiritual and humanitarian motivation this great discovery of releasing atomic power for destruction will serve its unholy purpose by wiping out civilization itself.

It is a dire fact that today is not a day of prayer. There are few men who really pray. Who "stirs himself up to take hold upon God?" "Who prays as Elijah prayed -- till all the locked-up forces of nature were unsealed and a famine-stricken land bloomed as the garden of God? Who prayed as Jesus Christ prayed as out upon the mountain He 'continued all night in prayer to God?'" E. M. Bounds in his book, "Power through Prayer" states that the apostles "gave themselves to prayer" the most difficult thing to get men or even the preachers to do. "Laymen there are who will give their money -- some of them in rich abundance -- but they will not 'give themselves' to prayer, without which their money is but a curse. There are plenty of preachers who will preach and deliver great and eloquent addresses on the need of revival and the spread of the kingdom of God, but not many there are who will do that without which all preaching and organizing are worse than vain -- PRAY. It is out of date, almost a lost art, and the greatest benefactor this age could have is the man who will bring the preachers and the Church back to prayer."

"Where are the Christly leaders who can teach the modern saints how to pray and put them at it? Do we know we are raising up a prayerless set of saints? Where are the apostolic leaders who can put God's people to praying? Let them come to the front and do the work, and it will be the greatest work which can be done. An increase of educational facilities and a great increase of money force will be the direst curse to religion if they are not sanctified by more and better praying than we are doing. More praying will not come as a matter of course. Nothing but a specific effort from a praying leadership will avail. The chief ones must lead in the apostolic effort to radicate the vital importance and fact of prayer in the heart and life of the Church. None but praying leaders can have praying followers. Praying apostles will beget praying saints. We do greatly need somebody who can set the saints to this business of PRAYING."



THE CHRISTIAN FELLOWSHIP OF PRAYER



It is timely that this edition of Harmony Digest, especially dedicated to the Prayer Group Movement should carry a review of the history and activities of a great undenominational Christian movement which has done an outstanding selfless service in the pioneer field of prayer groups, having offered a unique and invaluable help in prayer and guidance to millions of our men in the service during the war, as well as reaching thousands throughout all parts of the world with a co-operative plan and inspiring program of prayer.

(Note: The Harmonization Fellowship has adopted the Prayer Manual and Victorious Life Lessons of the Christian Fellowship of Prayer as their manual, to be used with the Holy Bible in the co-operative plan of Harmony Prayer Groups. . . .The Christian Fellowship of Prayer is a co-sponsor with the Harmonization Fellowship of the project in Prayer, "Army of Harmonized Humanity".)

The Christian Fellowship of Prayer, which now reaches to all the English speaking world, and to some other parts as well, had its beginning in Detroit twenty years ago (1926) in a small class in Applied Religion. Although it has grown far beyond anything that was even thought of when it first came into being, it still is exactly what its name implies.

First, it is Christian in spirit, principle and practice as well as in name. Being mindful of the Master's saying, "If ye abide in My words, then are ye my disciples indeed; and ye shall know the Truth, and the Truth shall make you free.", it consistently follows the plan of turning each week to some certain "word" of Jesus for the purpose of examining into its meaning, and gaining a fuller grasp of its inherent Truth. From the beginning Jesus Christ has been acknowledged as the actual Head, Leader and Teacher of the Fellowship. In the preparation of all literature His inspiration is earnestly sought. All prayers are offered "In His Name."

Second, it is a true Fellowship -- "a company of friends and equals drawn together by a common interest or purpose." "Whosoever will may come," is the established rule, and the Fellowship is open to all, regardless of denominational affiliation (or lack of such affiliation), race or nationality, who are led by the Spirit to enroll.

Third, the outstanding purpose of this Fellowship is to unite its members in daily prayer, with and for one another, and for the world. A secondary purpose is to promote an interest in, and a knowledge of, the Law, Power, Purpose and Practice of Prayer among all people.

In the early days of the Fellowship the value of co-operative Prayer was discovered. It was found that when many were united in prayer, all holding to the same general idea or mental picture, even if not to the same identical words, each individual was more greatly helped than when he stood alone. Men and women, even though separated by thousands of miles, can pool, merge or unite their spiritual resources -- their faith in God, their love for man, and their pure desire for the highest and best. And the result is that all are blest, and miracles manifest for the lives of many.

In order that the original class in Applied Religion might more effectively co-operate in daily Prayer, and that they might be prevented from praying at cross purposes or contrary to the Law of Prayer, a simple mimeographed Prayer Sheet was issued for use at each class session and for each day during the balance of the

week. This developed into a thirty-two page monthly handbook, "The Manual of Prayer and Victorious Life Lessons" which has been printed for a number of years. Through these two publications individuals and Prayer Groups in many places are united in daily prayer for themselves and others. A great number of those who formerly felt that they stood alone in their search for God and His help in their time of need, now are conscious of being sustained by the faith and love of many. They feel and know that they are a very real part of a far-flung Fellowship which actually thinks of them each day and holds them in the Love of God.

After all these years the Fellowship remains what it was in the beginning -- a Fellowship of Prayer, and that is all. It is not a church, a denomination, school of religion, sect, creed or ism. It does not ordain ministers, confer degrees or license teachers. It has nothing whatever to sell. There are no dues, fees, charges or pledges. In short, it tries to do business as nearly as possible in the way that Jesus did it, making service rendered in His Name the reason for its existence, and holding fast to His promise: "As ye give, so shall ye receive."

Since America entered the war the Fellowship has sent "Without money and without price," over Two and a Half Million cards and folders to our men in service, these going directly to Army and Navy Chaplains, a large number of whom, at home and overseas, have fully endorsed this unique effort to encourage our men to pray, and guide them in the practice of prayer. Every need and expense has been met by love offerings. The Fellowship is not supported by any church or group of churches and has no "fund", never has received an endowment or bequest, nor has it conducted a campaign for funds. There is no finance committee. Yet neither are there any fine buildings to maintain, mortgage payments to meet, large salaries to pay, or debts waiting for settlement.

Daily the Fellowship prays that it shall so serve the cause of Christ and of humanity that in that Day when He shall come, its members, one and all, may hear the words of the Master, "Well done, good and faithful servant." We salute the Christian Fellowship of Prayer as one of the great witnesses of God and His Perfect Love on earth today. Countless thousands are encouraged by their example and message and the seeds that have been sown are rapidly coming to harvest in an increased interest in prayer, the formation of many prayer groups, and a vital Christian Fellowship which is expanding throughout the Kingdom.

(Address Christian Fellowship of Prayer, P.O. Box 706, St. Petersburg, Florida. "The Manual of Prayer" and "The Fellowship Messenger", as well as the Words of Power will be sent to anyone as a part of the Fellowship's world-wide program of spiritual service to all people. Love Offering Basis.)

THE CALL TO PRAYER

What we need is PRAYER today. It is not a sign of weakness to work out everything through PRAYER. It is a token of strength. It is something to strive for, a goal for the strong soul to try to attain. Wherever we find a person who will truly PRAY and who will pray with others, who may suggest prayer by daring to stop and recognize God as the only Power even in the midst of a situation of secular interests or in the face of darkness -- there is a saint of God -- one worthy to be called a soldier in the "Army of the Lord". What is needed is a well-trained and well-disciplined "Army of Pray-ers" to march together under the leadership of Jesus Christ, to form a "Master Mind" in the Mind of Christ, to know each other and love each other and stand back of one another for Christ's sake. This is the meaning of the true Fellowship of the Church of Jesus Christ.

Today we are either in the "ARMY OF THE LORD", serving our Commander-in-Chief, our Lord, Jesus Christ, or we are battling among the forces of "darkness." There can be no half-way between any more. We are either for or against. It is well to test our own "spirits" within us to see if they are of God. To what extent are we serving on the side of God? in the Temple of the Lord Jesus Christ? Is our own body temple a "den of thieves" or is it a fit dwelling place for Christ to use -- a true "house of worship"? We are being tested in this "Army" now. Are we ready and are we worthy to be called?

(Write for literature and information concerning the "ARMY OF HARMONIZED HUMANITY". This is God's Plan to Bring All Men and Nations Together in the "Church of Christ." Write HARMONIZATION FELLOWSHIP, P. O. Box 1311, Portland 7, Oregon.)

THE WAY TO VICTORY

Henry Thomas Hamblin

Editor of The Science of Thought Review,
Bosham House, Chichester, England

Some of us may be thinking: "Why should evil be allowed to manifest in the way it is doing at the present time?" The answer to this is that it is allowed to manifest in order that it may be destroyed.

> "When the wicked spring as the grass, and all the workers of iniquity do flourish; it is that they shall be destroyed for ever." (Psalm xcii)

Through manifesting in this way evil lays itself open to destruction, and it is the privilege of those who know Truth to be given a share in its destruction. No one else can do it; it is only those who know how to make use of the deathless powers of mind and spirit who are capable of dealing with the present situation. It is only those who have entered into Truth who are able to deal a deadly blow at the vitals of the world's enemy. A spiritual evil can be destroyed only by spiritual means.

By manifesting in the way it is doing, evil exposes itself in such a way as to make it possible for us to destroy it; but not by our own power, but by bringing into action the Power of the Infinite.

God always works through human agencies. He uses the most unworthy agents to be the channels of His Powers of Adjustment. Instead of saying: "Why has this evil come upon us?" we will thank God it has manifested in order that it may be destroyed. Now is our opportunity. Let us see to it that we be not found lacking.

This world conflagration is a spiritual conflict. Hell has boiled over like Vesuvius in eruption. But the hellish forces which have boiled over are not operating in the form of war, murder, treachery, rape, rapine, etc., alone. The same hellish powers of darkness are attacking our souls. The dark forces in some cases tempt men to hate and to desire revenge. Those who "fall" to this obvious trap actually help to perpetuate war, for hatred produces war and can never produce real peace. To the extent that we hate, we lose the peace.

Another form of attack is a temptation to sensuality and impurity . . . another is in the form of suggestion from a realm of such vileness and wickedness as to be unbelievable. Some are finding themselves the victim of assault suggestion from this evil cesspit of foulness. Horrible thoughts and ideas are being injected into their mind. These are not their own thoughts and ideas at all. They are injected by means of hetero-suggestion from infesting spirits of evil. This is all part of the same way which has destroyed so many of our church buildings. Its form is different, that is all. This is the war against the saints. It is here that the greatest decisions will be reached. Also, if the saints -- and by "saints" is meant those who are trying to follow the Christ way -- will be true, as they will be, this is where the forces of evil will meet with their gravest defeat.

Another way of attack is through changes in material circumstances . .others may be attacked through a breakdown in health or a recrudescence of an old trouble . If the powers of darkness are unable to "get" us in the ways described, they will try us in other ways. Astral powers will assault the soul in a different manner. A great cloud of darkness will settle down upon us, separating us from the Light and destroying our sense of God's presence.

This is taking place all over the world. This is Hell's attack in its severest form. The more advanced the soul may be, the greater will be the assault. (It is the Leaders or Light Bearers who are the principal objects of attack.) He may be overwhelmed by a cloud of darkness during the day, while at night during sleep he may be subject to attempts at astral and psychic invasion. He may be tormented by terrible dreams, and awaken in the morning with a sense of impending evil.

What we must all recognise is that the principal aim of the Dark Forces is to defeat those who are Children of the Light. They know that the present boiling over of Hellish Powers will end in failure if they cannot destroy their "opposite numbers" -- to use modern jargon -- the Children of the Light. What they seek to destroy is the Christ, the Light of the world, together with the followers of the Light, who in turn are also the light of the world. Jesus said: "Ye are the light of the world." Consequently, at the present time all who are Light Bearers are the principal target of the enemy. They, the Light Bearers, must be destroyed at all costs.

Now all this may seem very dreadful to some. But actually it provides us with the one opportunity which we need to overcome the forces of evil. The Dark Forces, by attacking us in these ways, lay themselves open to defeat. The very heart and mainspring of this great world evil become vulnerable. Every time that we overcome in this great spiritual warfare, the enemy is dealt a definitely weakening blow. He becomes weakened in an interior way, like a man, injured internally, may bleed to death. The blow that the Dark Forces receive is devastating, because it strikes at their very heart and essence.

Now what are we to do about it? How are we to deal with this matter? How are we to overcome, and thus rid the world of, this invasion of Evil Forces?

The thing to be done is to overcome in our own case first. If we have lost the Light ourselves, then we cannot help others; although, of course, in our struggle to get back to the Light we help others, especially those who are connected to us by invisible cords.

If a cloud of darkness has come upon us, blotting out our spiritual sky and destroying our sense of God's presence, then we must not give way to it, or give in to it, but must overcome it, not by struggling against or fighting it, but by declaring Truth in the face of it. It is obvious that in our own feeble strength we cannot overcome the Powers of Darkness which are focused upon us. But they can be overcome by declaring, persistently and perseveringly, God's Truth.

We have to use our powers of will and mind and all the strength of our soul not in fighting the invisible enemies, but in mastering ourselves, so that we can stand on one side and bring the power of God, the Powers of Light, up against the powers of evil. Instead of fighting the Forces which assail our soul, we throw texts at them, so that it is the power of Eternal Truth (The Absolute ISNESS) which conquers, and not we ourselves. This is not easy, although it may seem to be so. It takes all our strength of will and our powers of determination, perseverance and concentration. It is much easier to fight than to stand on one side and bring the Restoring Power of the Interior Rhythm into action. But still, it can be done, but we have to bend all our powers of concentration to the task.

Instead of worrying about our present troubles, we should recall God's deliverances in the past; recall how terrible or hopeless our position was, and yet how He delivered us, and has brought us to our present experience. Just as God delivered then, so will He deliver us now, if we put our trust in Him. God is the same. He does not change. What God has done, God can do. What is needed is more trust and thanksgiving on our part. If we rise above our troubles and fill our mind with praise, thanksgiving and gratitude to God, then we find that there are no

troubles, no crises, no calamities. In other words, we enter into the glorious liberty of the Sons of God.

But we have to persist and persevere in filling our mind with thoughts about God, by repeating some prayer or statement of Truth, at every possible moment, until it becomes a subconscious habit. Then day and night we pray without ceasing, and day and night "all that is within us blesses His Holy Name."

If we meet with an experience which threatens to extinguish us, we keep on praying and waiting upon God, declaring positive statements of absolute Truth, until the cloud lifts and the true rhythm of life is restored. We know that while, of course, we have to deal with outward things in a practical way, yet the only way of overcoming is to work from within, outwards. We know very well, from past experience, that it is not the outward trouble which has to be overcome, really, but the inward cause of the outward trouble; for, when the inward cause has been overcome, the outward trouble can be overcome also. But, while the inward cause remains, the outward trouble cannot be healed, but only repressed.

This overcoming of the inward cause can be achieved only by subjective methods. In other words, by PRAYER, by the use of statements of Truth, by concentrating upon a favourite Psalm, and by waiting upon God, and concentrating our whole attention upon Him, until the cloud lifts. After that the outward trouble clears up, and a Divine adjustment is brought about which is far better than anything that we could have planned for ourselves. When the cloud lifts, God's inward peace flows through us like a river, and we enter into a blissful state which, in my own experience at any rate, is always an indication that great blessing is on the way. What is true of our own personal experience in overcoming life's difficulties without strain would be true also of world trouble, if only people would make use of spiritual means. If only all the people of the world whose hearts have been changed by the Spirit of Truth were to UNITE IN TRUE PRAYER, then evil, of which war is only one symptom amongst many, would be overcome, swiftly and silently and without strain, like snow melting in the warm sunshine.

By "uniting in true prayer" I do not mean a begging and beseeching campaign, neither is it suggested that we should unite in telling God what to do, when to do it and how to do it. No, true praying is a method by the use of which our mind becomes attuned to the Mind of God, so that we see things as they are in God and Reality instead of as they appear falsely to the senses. When we see things as THEY ARE IN GOD, then evil, in its manifestations of disorder, disappears.

When we enter into God's peace, and His Inward Peace flows through us like a river, we know that we have found God and that we KNOW God, really and truly. We also know that the powers of evil have been defeated. This is the way of victory. This is the way by which the true rhythm of life is restored. This true rhythm of life is for ever present: it is inherent in the universe: it is for us to find it, and become one with it. Those who have found God's Inward Peace, and who have entered into the Light, are to be the builders of a New World and the Light bearer of a New Age.

What the world needs, as well as the individual, is a change of thought and consciousness. This, however, can become possible only after a change of heart. A change of heart can be brought about only by PRAYER. We can pray for the world and all mankind, pouring out our soul in pity and compassion, that all men might know God and His peace. This does not alter God but it helps mankind to find God.

It is by the practice of ceaseless prayer that we become at-oned to the Divine, and thus made a channel of blessedness through which Divine Light, Joy and Peace flow to the world. But our prayer should not be for ourselves, but for others, and for the world. It should consist of a sending out of our love like doves of peace, coupled at the same time with a fervent prayer that all men might know God, find His peace, and be filled with Heavenly joy. . . Let us join hands -- facing towards the Light. Let us march together towards the Hills of God.

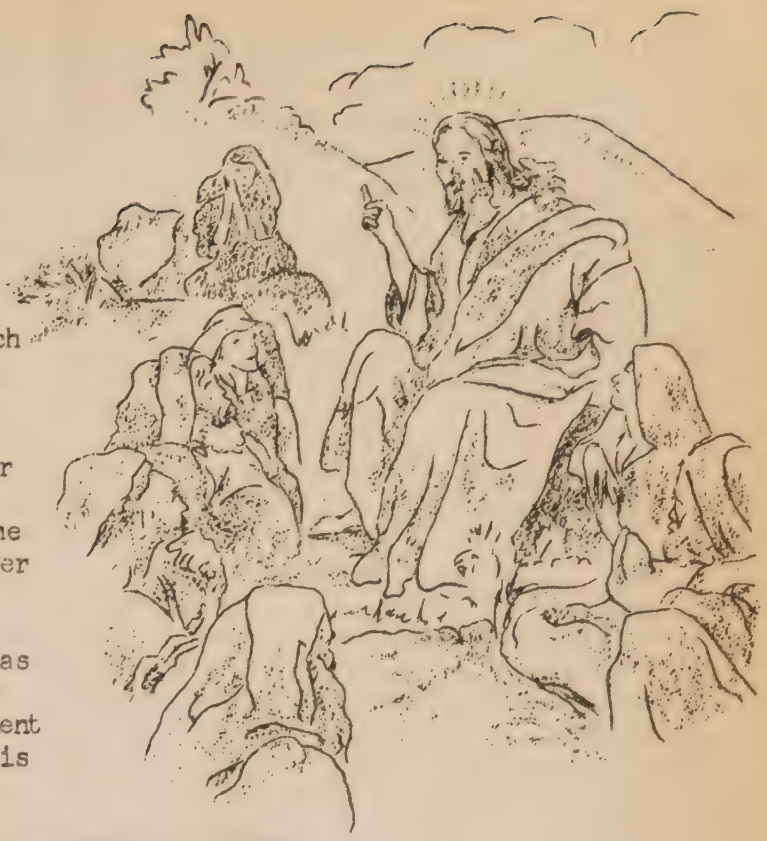
WORSHIP

In this department of Harmony Digest various aspects of worship in the Christian Religion and different denominations are discussed.

In our last volume this department was devoted to the Presbyterian Church and in the edition preceding that it was the Friend's Church (Quaker).

The Editor has chosen for this number the KINGDOM OF GOD MOVEMENT rather than a denomination and deals with the Small Prayer Group Project and "Prayer with One Accord".

We respectfully mention Glenn Clark as representative of this project as he has probably done more for the movement than any other individual through his literature and "Camps Farthest Out".



"TWO OR THREE GATHERED TOGETHER"

by

Glenn Clark

Adapted and condensed from the book "Two or Three Gathered Together" -- reprinted with the permission of the publishers, Harper & Bros.

... highly recommended for study and basic text for those interested in prayer and prayer groups ... Price $1.25. ... order direct from publishers or from MacCalester Park Publishing Co., St. Paul, Minn.
(Our Librarian at the Harmonization Fellowship carries a stock of many of the books mentioned and will be glad to accommodate those who care to order through Harmony Digest.)

If we contact the springs of spiritual power in the hearts of praying men and women all over the world deeply enough, we shall witness God re-creating civilization and bringing nations to rebirth.

This Movement ("The Kingdom of God Movement") is to be an interior Movement, hardly deserving the title of Movement, but infinitely more significant than any outer movement could ever be. It is to be a mere seed, a mere wish, a mere soul's sincere desire, given completely into the Father's hands. It is to be a prayer in which two or three thousand, perhaps two or three million, will agree to give their nation and their world completely over to Almighty God with absolute trust in Him for the ultimate and correct solution of all their problems. At times the Movement, just like a seed, will be completely out of sight; sometimes, like a blade of wheat, it will appear above the ground; but whether visible or invisible, it will always be growing and perhaps never growing so powerfully as when completely buried out of sight of the eyes of men.

In the second place, it is to be a Movement without a name, as nearly as such a Movement can be said to exist without a name. If we take special care that this Movement never becomes a sect in any sense of the word, but takes in all sects, that it never becomes a Movement which is dependent upon committee meetings, program announcements, and formal letterheads, but remains primarily an interior Movement for the nourishing of the souls of men, then and then only will it deserve the title that many claim for it -- "The Kingdom of God Movement for the World." In the third place, it is to be a leaderless Movement, as far as any Movement, having unity of purpose and cohesion of action, can be said to be leaderless. The real leader will be Christ. All the rest of us will be servants, and those who are called the council or who are sent on journeys, must be the most surrendered servants of all. So deep must be the surrender of those who participate in the planning of the Movement that they will be willing to step aside for other participants whenever the best interests so indicate.

We are not starting this Movement. No one is starting it. We are merely stepping into the current of a great unfolding Movement that God has already started quietly and inconspicuously in the hearts of men. When God starts a Movement He first plants it in the heart of a man. It then spreads to another, then to three, then to six, and so on to twelve, twenty-four, forty-eight, and finally to thousands or millions. Many praying souls in America have been serving as such focal points for bringing the Kingdom of God into the hearts of men for a long time. Out of sight of the average man, something very powerful has been going on under the surface of things. Like all healthy, organic growth, which starts with one cell, then divides into two, and these subdivide into four, so these praying individuals have been dividing and subdividing; in other words, they have been "multiplying by losing themselves in God and others," until in the fullness of time there now comes into view the vision of all these scattered groups uniting for one great vision of God.

This, in essence, is the Kingdom of God Movement. Radiating influences from this Christ-filled life and that Christ-filled life meet and coalesce and spread again until all the world is being filled with Christ. All that is now necessary, as one spiritual leader writes, is for all these praying people to find each other out. So I am requesting that you join your prayers with the rest of us that Christ may enter into the hearts of us all, and that all men will be led captive to the spirit of the Love of God in all walks of life, from the inmost to the outermost, from the mystic inner experience of God to the outermost expression of that experience in which all men may be given opportunity for finding complete self-expression in worshiping and serving God and in loving and serving man.

Remember, this is not so much a Movement as an overflowing of the abundance of love and faith that fills our hearts. Without this abundance "within us" there would be no Movement possible "outside of us." Therefore, the one thing needful is the filling of our hearts with this overflowing of love and faith. This done, all is done. Unlimited good will ensue, if out of this overflowing there shall be brought about a uniting of all praying people of all creeds and of all faiths all over the broad world. There is unlimited power in united, earnest prayer.

Our Dream Becomes Jesus' Dream

First of all, we shall vision this Movement as a Jesus Movement. No one who loves, adores, worships or venerates Jesus is to be left out. Anyone who loves Jesus of Nazareth belongs to us and we belong to him. As Jesus lived these principles, let us do our best to live Jesus. The only creed that Jesus laid down as an indispensable working faith was God our Father, all men brothers, and Love the law of Life. This means that the second characteristic of this Movement is that it is to be a LOVE MOVEMENT. The central purpose is to spread among men the contagion of living the life of LOVE. It is to be a banding together of people who

have actually found Love to be the greatest force in their lives, and out of their authentic experience of Love toward God and Man, are able and willing to gamble their lives upon the proposition that Love -- understanding Love, audacious Love, sacrificial Love -- if given a free hand in our individual lives and in affairs of state, can settle all the problems that this human race is heir to. Our Love must be a very humble Love. It must vaunt not itself, be not puffed up. This Movement, if it be truly a Christ Movement, must joyously serve all other movements that are constructively spiritual and Christlike, helping every church, every sect, every creed. We who are associated with it claim no exclusive, private pipe line to God. We do not claim that our formulation, nor do we claim that the way we live our faith, is without flaws or as perfect as the way others may live their faith. In the third place, this Love must be a very tolerant Love. This Movement which is dedicated completely to the Christ Way "is not easily provoked, thinketh no evil . . . endureth all things."

The service of this Movement is not a service of proselyting but a service of contagion. In formulation and execution it may have much to forgive. But in so far as it is filled with the true Christ spirit it can share with all other movements in furthering the Kingdom of God. We are to make Christ contagious first.

Finally, this is a KINGDOM OF GOD MOVEMENT. The message that Jesus preached was concerning a vast, perfect conception of living the beautiful life now and here, which He called the Kingdom of God. This conception has two facets; first, the personal, mystic, inner experience of God, and Oneness with the Christ consciousness; and, second, the reforming, readjusting, and revitalizing of the processes of society so that the spirit of brotherhood and love may have unhindered opportunity for perfect expression. Because one of the central principles of this Movement is that all growth comes from within, and therefore the whole process of action is from the secret inner vision into the visible outward manifestation, this Movement concerns itself first and foremost with the inner spiritual experiencing of God and practicing His presence in our personal and individual lives. Attain that perfectly and universally enough, and the outer manifestation of the improved social order will take care of itself. The guidance that comes to those who are in this Movement is that whatever that outer social action shall be that we undertake, we are to act upon the highest light we have, and to act gently, lovingly, putting Love above everything else.

The Place where we can all UNITE is Prayer

The Place where we can all unite is in PRAYER. When it comes to talking with our Heavenly Father, "there are neither Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, bondman or freeman, but we are all one in Christ." The place for this union to start is in the Quiet Hour and in the Prayer Groups.

The Prayer Group

We have not begun to measure the tremendous spiritual resources available through two or three coming together and praying together. When two or three come together in perfect love, perfect harmony, perfect selflessness, so that it does not matter whether they remain silent or speak aloud their inmost thoughts, so that they can live, move and have their being as unself-consciously as though no one else were present -- then indeed there is power. Such groups trace the outline of something greater than themselves; such a group creates a Master Mind and that MIND IS CHRIST. "For where two or three are gathered together in my name," says Christ, "there am I in the midst of them."

This power may become real to you through comparing it with the power of the Cosmic Ray, the highest discovery of science today and the most powerful substance, force, energy. Everything in the physical realm is but an outer reflection or counterfeisance of that which is in the inner realm. If all the physical life on all the planets comes from the radiation of the unseen but eternally shining Cosmic Rays radiating outward from the vast cosmic orchestration of the suns, all spiritual and mental and emotional life is coming from the radiation of the un-

seen, but eternally shining spiritual rays radiating outward from the vast spiritual orchestration of the Love of God.

The physical and the spiritual realms, in the past considered so far apart, are alike in this: the smaller and the more invisible a thing becomes, the more powerful it becomes. They are alike in one thing more; the more completely and harmoniously the invisible elements unite with other invisible elements, the more creative their union becomes. In other words, the more complete the integration and the more perfect the orchestration, the more irresistible is the power that is releassd from them.

To Jesus, Prayer was the great Cosmic Ray of the Spirit. Where two or three come together and symphonize ("agree" comes from the word "symphonize"), asking anything in His Name, their prayers will be answered, even to the extent of lifting a mountain and casting it into the sea. The same characteristics of the Cosmic Ray -- its invisibility, its selflessness, its humility -- are true of effective prayer. Jesus stated the law of the Cosmic Ray of the Spirit when He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." There was power in Jesus' prayer because he was selfless. "Not I but the Father doeth these things."

How can we build Prayer Groups that will reflect some of this power of the Spiritual Cosmic Rays?

In a prayer group with Kagawa, he gave the key . . . "Let us all pray for love, more love, lots of love for the whole world." Instantly we were swept up into a high and exalted place of Oneness with God. Forgotten was all sense of self-consciousness, of each other's presence, even of Kagawa's presence -- all we could think of was Love for our fellow man, Love for God, Love for the whole world. God is Love and as we lost and merged ourselves in this godlike Love, great power like unto the power of the Cosmic Rays filled the room and we knew that God was in our midst.

In a prayer group with Dr. George Washington Carver, fifty picked souls met--people who frequently met in different capacities of prayer and who knew all the heights and depths of it. "Let us all be quiet for a few minutes of silent prayer." When the silence was over I spoke to him casually as though he were the only one in the room. When I ceased speaking he replied to me as simply as though we were absolutely alone, he and I and God. And we were. No one was there. I certainly was not there. Even Dr. Carver was not there. Only Christ was there. Presently Christ began speaking, using Dr. Carver's lips as His mouthpiece. And such a wonderful, such a beautiful message as we did receive! And when all present took hands at the close, forming a great interwoven circle of Oneness all over that room, closing with a couple of prayers and then a deep silence, never have I experienced a higher or a deeper or a broader and more capacious silence in all my life. Here was a Prayer Group which met just for this occasion, but made up of people who had met together in one way or another for years, a group that was disciplined and trained in prayer, who knew how to lose themselves in a larger group of God's children.

We cannot all find Dr. Carvers to lead our Prayer Groups, but cannot we strive to learn the art of losing and merging ourselves in others? Every step we take toward humility, toward selflessness, toward transparency and incandescence is a step toward creating and releasing the power of the great Cosmic Rays of the Spirit into the world of men.

"Prayer Cells" that can generate power as the Cosmic Rays

Is it possible to organize "Prayer Cells" that can generate as much power as the Cosmic Rays? It is possible if we can follow the laws of God as completely

as the electrons thrown off by the celestial suns obey the laws of physics and mathematics.

In the first place, the group must possess a genuine INNER HARMONY. This is so tremendously important that no effort should be made to carry on such a group until this is assured. Far better to limit the group to two or three rather than include one single person whose antagonism, egotism, or indifference might block the voice of the Spirit. Jesus Himself considered this so important that He frequently reduced His own twelve to three --the first little "Prayer Cell" of Christendom. But this little group generated so much power that it started forces in motion that have changed the world.

Then there must be complete honesty and sincerity. There must be a real humility, a selflessness. Not only self-conceit must be abolished, but even such a minor affair as self-consciousness. There must be some understanding of the powerful, basic law of the Spirit; in short, a genuine sound faith built upon sound basic understanding of the spiritual laws upon which such a Prayer Group is established. For that reason an effective Prayer Group should be for part of each meeting a study group as well. Then all effective prayer groups establish their routine of meeting not upon conscience and duty, but upon Love and Joy. The soul of a Prayer Group is Grace, not law. There should be sincere enthusiasm and the lilt of expectancy in every coming together.

When two or three or more come together in a Prayer Group in the spirit of love and harmony, recognizing the fact that they are united above as one, then it is that they are releasing the power of Spiritual Gravity that draws all things into perfectly adjusted and harmonious relationship with everything else.

Such a group can truly agree on what they should ask for. . . not mere intellectual agreement, but that deeper agreement of the heart that brings them into perfect harmony and accord upon the matter they seek. Such agreement is not for selfish reasons but in order to bring greater HARMONY into the world in accordance with the larger Plan of God, whatever that Plan may be. Such an agreement means that they have come together in that sense of perfect unity with each other and with God that constitutes the coming together in "Christ's Name" or in His Nature, "hid with Christ in God." A group coming together in this spirit can rightfully avail itself of the power contained in Jesus' promise, "Whatsoever ye ask agreeing in My Name will be done." . . . . Christ said, "Abide in Me as I abide in the Father,"which, when properly experienced, and properly released in this world through man's love for his fellow man, will draw all our activities into perfect harmony, perfect peace, and perfect love.

BOOKS -- Among the books recommended for study in the prayer groups listed in Glenn Clark's book are the following: "The Practice of the Presence of God" by Brother Lawrence: "The Song of the Souls of Men" by Glenn Clark, "Ways of Praying" by Muriel Lester; "Victorious Living" by Stanley Jones, "Creative Prayer by Emma Herman, "A Testament of Devotion" by Kelly, "The Creed of Christ" by Gerald Heard; "The Inner Life" by Jones; "The Finished Kingdom" by De Waters;"The Life of the Spirit" and "The Life of Today" by Underhill; "Prayer and Worship" by Steere; "Release" by Starr Daily and "You are My Friends" by Frank Laubach.

Dr. Glenn Clark is the author of many books, all of which are good for use in the prayer group studies. His latest book is "The Way, The Truth and the Life", published by Harper & Brothers.)

(Editor's comment: It has only been within the past three months that the Editor has had the privilege of reviewing Glenn Clark's book, "Two or Three Gathered Together" for the first time. It was interesting to her to note the similarity in vein of the vision of the Kingdom of God Movement as related by this author with that given the Leader of the Harmonization Fellowship, claiming to be a Kingdom of God Movement, yet the expression visions came through different channels with no possible comparison in an outer sense. We are grateful to realize that no one gets the credit for "starting the movement" and that there is no leader other than Jesus Christ recognized. Any of us may step into the Movement and all are welcome. As Glenn Clark states, all who love Jesus belong. This is a movement we do not have to join; if we love Christ, we are already members. Then we should all be one big happy family as God intended for us to be.) -26-

"The Soul of the Church" by Stephen Sandwell

-- excerpts from an article in Blueprint, Evangel of Love, published in the interest of the Church of all Nations by Stephen Sandwell.
(Sent anywhere to the world for a freewill offering. Address BCM/BLUEPRINT, W.C.1)

In these days many are waiting in two's and threes, teams and groups, "with one accord in prayer." And where prayer ascends, power descends. Prayer precipitates Pentecost. They are finding Christ in their midst. He has the answers to their problems. Prejudice disappears. Points of view are adopted only by those who have no cure. The critical become co-operative and the proud become humble here. Pride is recognised as a barrage for unfaced fear. All things are made new. Power comes to the weak and purpose to the strong. The humanly impossible becomes divinely possible. Each group becomes a "colony of heaven" as Saint Paul would say, where all are "subject one to another out of reverence for Christ."

Many of us can see in these small cells the soul of the Church. Everywhere there are these local signs of a world-wide spiritual awakening. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

"The hour is come again: the world-wide voice of God shall cry into the ears of time; scorners shall seek, and saints shall welcome Him, and know the ancient Presence and rejoice, as in the days of prime. And they that dwelt apart shall know each other, and they that hymn their solemn songs alone shall hear far voices mingling with their own, and understand the utterance of a brother in every tongue and tone." (F.T.)

"Unreservedly committed to Christ and unbreakably committed to each other," as E. Stanley Jones says, "they must enter a conspiracy of love to keep each other up to the highest. Moreover, these groups must discipline themselves away from the trivial and marginal to the central and fundamental. They must deal with diseases and not with symptoms. The future of the world will probably be moulded by small groups thinking and acting beyond the rest. The mass of the people do not think, they echo. They do not act, they re-act."

How interesting that Dr. Alexis Carrel, working along the pathways of science, should come to the same conclusion as those who have taken the spiritual path. He advocates the formation of small teams of trained men to live together and chart the course for mankind. Individuals cannot do it. Communities can. Dr. Carrel speaks of prayer as the generating power for the new communities: "Our deepest source of power and perfection has been left miserably undeveloped. If the power of prayer is again released and used there is yet hope for a better world. When we pray, we link ourselves with the inexhaustible motive power that spins the universe. Prayer is the only power in the world that seems to overcome the so-called 'laws of nature'."

Think of that rough band of sailormen with their friends at the first Whitsun waiting expectantly for the promised power from on high. A few weeks previously they had wanted a portion of an earthly kingdom. But the Master of these men inspired in them a vision of a Kingdom without frontiers. He took their love of power and transformed it into the Power of Love. They had wanted power without glory. He gave them the Power and the Glory -- for ever. Their change of heart brought with it a confident boldness.

For them Pentecost was a real experience. For us Whitsun is a mere tradition. That's the difference which has caused the disappearance of the good news from the front pages of our newspapers into the editorial columns. It is a difference between a dead orthodoxy and a living belief, a religion of remembrance and a religion of resurrection, a form or a force, a faith or a farce. Current concepts of the Christ dishonour His Divinity. Ours is a miracle-working God, and we don't know it. Everywhere Peter and Paul went, there was a revival or a riot. The fire of First Century Christianity has died down, but it has not died out. We have all settled down as passengers in the Gospel Train. And it's time some of us got out and stoked up the live coals. There is so much discussion and so little decision. William James said that religion is either a dull habit or an acute fever. In the places where we meet today there are plenty of conversations, but how few conversions! Spiritual pow-wow instead of spiritual power.

The pearl which we possess, is it not priceless? "Unto him that hath shall be given." Do we realise what we have -- and use it? Otherwise "it shall be taken away." How many of us are sharing the deepest thing we know? Are we supplying the needs of others out of the fullness we have found in Christ? Or are we perhaps trying to give them something we ourselves have never possessed? The world cannot be redeemed by unredeemed men. Let us move on to a maximum experience of Christ.

Says Sam Shoemaker:

"It is such a pathetic thing to see people keeping up a form of religion who never move on to make it a force. Often I think it is more important to help them on from form to force than it is to help people from unbelief to initial faith; for not only do these people miss the great venture of faith, but they keep giving to others the misimpression of what it is to be a Christian, and of what religion is expected to do for us. I do not wonder that Christ said, "I am not sent but unto the lost sheep of the house of Israel."

Remember that the words: "Ye must be born again," were not directed at a drunkard or a thief or an adulterer, but at a religious leader. Nicodemus was a master of Israel, but not a master of himself. "He that ruleth his spirit is more powerful than he that taketh a city."

"Jesus was pre-eminently the Son of God with power. To him the whole universe was none other than the power-house of God," says Henry Victor Morgan. "He sought to reveal to his disciples their power in God, until they too could say, 'The Father that dwelleth in me, He doeth the works.' Basil King called the statement, 'The Father that dwelleth in me,' man's greatest discovery. Even now the greater things promised by the Master are on the way to fulfillment. A great spiritual revival is under way. Soon every church will become a power-house of God as we witness the return of Christianity to Christ."

Make no mistake about it; this revival must come, or the world will go. But it will not come from mass meetings and radio talks, from the speeches of generals and the anthems of choirs, from newspaper articles and letters to the editor. These things are inevitable, but they will not bring revival. Hundreds of tons of literature will be distributed, tens of thousands of people will be gathered into vast audiences, and millions of radio listeners will be reached. But none of these things will bring down the power from on high. None of these things is The Thing.

Like the descent of a dove, it is coming, swiftly and silently. It is coming where two or three are gathered together. It is coming wherever Christ can find "one humble heart wherein to rest."

CHURCH of ALL NATIONS

"Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. . . . While Peter yet spake these words, the Holy Ghost fell on all them which Heard." This extract from Chapter Ten of the Acts of the Apostles (sometimes called the Gospel of the Holy Spirit)

leaves no doubt as to the universal nature of Christ's Church and His preferred Gift of the Spirit. We are told but to come and to ask in order that we may enter and receive. The only condition is that we have a heart cleansed from the fires of hate and made ready for the filling of His Love, the baptism of His Spirit. It is when we are "rooted and grounded in love," that the power worketh in us, doing "exceedingly abundantly above all that we ask or think." The Church was not born because certain people got together, but because of what happened when they got together. When we are as ready for it as they were, Pentecost can come again. The coming of the Holy Spirit of love, joy and peace is preceded by the going of the evil spirit of pride, hate and greed. Aggressive goodwill is free of any geographical boundaries. "Every nation under heaven" was represented at Jerusalem on the birthday of the Church. The atmosphere was electrified with the out-going goodwill which explodes and leaves lives changed and attitudes altered. They were members one of another, and they knew it. Each said to the other: "You belong to my Church." It was an organism, not an organization. There was a place for everyone. Said Saint Paul on Mars Hill: "God hath made of one blood all nations of men to dwell on the face of the earth." (Acts 17:26). He also stated: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ." (Galatians 3:28)

Today we stand on a world front. THE CHURCH OF ALL NATIONS is not a new denomination. But it is a new determination. It is large; it contains multitudes -- men of many races fighting for the human race against racialism. Like the spokes of a wheel, the nearer we get to the Centre, the nearer we get to each other; and the closer we come together, the closer we come to Christ. To each and everyone around the whole wide world we say: This is your Church. Creed, class, or colour cannot divide us, for we are UNITED IN CHRIST.

THE UPPER ROOM
by
W. H. Graef

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The Church today faces the greatest challenge that she has faced since her inception. While the day of Pentecost brought about a great change in the realm of religion, in our day we face a great change in man's attitude not only in the spiritual realm, but also in the industrial and political. Only as the Church meets the challenge successfully will our civilization stand. Only by a revival of religion such as that in the days following Pentecost, can this be accomplished.

We are nearly half way through the twentieth century and have seen no great revival such as swept our nations in former years. Beyond question the failure to meet the requirements of the Bible is in a large measure the reason for this condition. Jesus' last words while on earth, to his followers were, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high."

In the upper room differences were reconciled, wrongs made right, personal ambitions placed in the background, while, "These all continued with one accord in prayer and supplication." On the day of Pentecost we find them "with one accord and in one place" and "They were all filled with the Holy Ghost."

Beginning on that day they went every where preaching the gospel. Miracles were performed in Jesus' Name. Rulers trembled when they witnessed the power of God as manifested through the early Church.

The greatest power bestowed upon the Church is the power of prayer and when this is used in its fulness men will be converted and forsake their sins. The Church today is paralyzed with indifference to and neglect of this great force. PRAYER is hard work and it costs something, but it is the key that will unlock the heavens. When the Church continues with one accord in prayer miracles will be wrought, even in our day. Love will take the place of hate, nations will forget their differences, labor and capital will work together for the good of all, and all nations will have the gospel preached to them. To the upper room, O Church!

"ONE ACCORD IN PRAYER"

THE HOPE OF THE CHURCH AND OF THE WORLD

A Project in Christian Fellowship

and Harmonized Prayer

A PROGRAM OF PRAYER -- A PRACTICAL PROJECT

for every church

The Church that wants the Living Christ
in its midst must be a praying Church

"ARMY OF HARMONIZED HUMANITY" -- SMALL PRAYER GROUP PROJECT
A Message to ministers and lay ministers in the Fellowship of Jesus Christ . . . offering suggestions of how a prayer project may become a vital program in the church today.

The small prayer group movement offers the Church a plan of encouraging prayer among its members and of making its fellowship alive with the Spirit of the Living Christ through a program of prayer unit expansion which will form a network of live prayer groups and active prayer disciples who are praying "in one accord". It gives the church a practical project and definite program for every member to be active for Christ and for the Church, and also offers each one the privilege of Christian fellowship and opens a way for them to help each other and to serve humanity through the power of unified prayer.

Suggestions for a prayer group project in a Church

What makes up the small prayer group? Any number of consecrated souls of course may come together for prayer. But a most favorable number and one suggested from actual experience is 7 -- to form the basis of a prayer group project in the church. The plan suggested is for the same group of 7 persons to meet with their coach in weekly sessions of an hour or an hour and a half over a period of three months or 12 meetings. At the end of that time there is a re-assembling of groups. If there are several groups they can meet in a larger assembly once a month under the leadership of their pastor, thus bringing all of the prayer disciples in all groups together monthly.

How a Minister may start this project in his church

The Minister may find 7 other persons who will enter into a UNIT of prayer to meet with him as the coach in weekly meetings. Or he may appoint an associate pastor or leader within the church who is competent to form such a group. Keeping a record of attendance, this group meets weekly for 12 meetings.

The Minister or leader of Christian Education may give some help in prayer and the group spends time during the whole period of an hour or hour-and-a-half in worship in "spirit and in truth" -- praying with one accord -- some audible prayer by each individual, a blessing of each one by the coach, praying for others, for the church, the pastor and humanity, and time spent in meditation and silence in the Presence of God. While it is advisable to spend some time in discussing spiritual subjects on a theme to be chosen from the Bible or religious literature,

the purpose of the group is not talk. To be successful it must be a non-talking group and one that is not formed on the basis of personality or social activities. The coach does not lecture or teach. The Holy Spirit is considered the teacher, Jesus Christ the Invisible yet potent leader.

From this group or groups it is hoped that there will be found a few individuals who would be willing and eager to serve as COACHES. After their 12 weeks of attendance in a unit they may go into a special group where the Pastor or a qualified person gives some special help to them so that they may become efficient prayer group leaders. It is suggested that this group might be called a disciple group and have 12 members to meet over another period of perhaps three months. At the end of this time, those qualified and ready may act as coaches. Through publicity of the project in the fellowship other members will wish to enter into the program as members of a unit and some of them later to have the privilege of taking disciple training to become coaches of similar units. In this way expansion of the prayer groups will rapidly develop until there should be a network of prayer groups in weekly intimate worship and fellowship in Christ throughout the church.

Interdenominational Groups

It is also conceivable that small prayer groups from the different churches might meet together in larger assemblies at appointed places and times for harmonized worship and interdenominational prayer service.

Persons in prayer groups are trained to pray with "one accord" and in the true spirit of worship in the Living Christ Presence so that the power and leaven released should bring about Pentecost, the result of apostolic prayer in unified effort. This will be a powerful and rapid means of helping to "break down the middle partition between us". Creeds separate men. Prayer unites them. When we pray together we enter into the Mind of Christ Jesus where there is no separation and where we fuse in the ONE CHURCH of the Living Christ. Direct communication with God, the absence of all ritualism, and the practice of simple prayer and silence will draw all persons close together in the Presence of God and the Living Christ.

What the Small Prayer Group Movement offers:

1. Small group fellowship and intimate worship in the Presence of God makes "agreement" in spirit easier.
2. Cultivation of the SILENT UNIFIED PRAYER helps in the development of the higher forms of prayer.
3. Goal of fusion of minds in the Mind of Christ Jesus releases the Light of the Living Christ in the group and throughout the Church and into the world. This brings the "Holy Bread" or downpouring of the Holy Spirit that is the LIFE of the Church of Jesus Christ.
4. The opportunity to train to become coaches and leaders in the spiritual field will develop lay ministers that are greatly needed in the church today. It should encourage persons to cultivate their talent in expression and power of spiritual leadership.
5. Verbal prayer in the small group gives each member the privilege of self-expression in the presence of a non-critical fellowship.
6. INTERCESSORY PRAYER is made practical in the healing ministry of the church and for special divine projects. The groups support the pastor, all of the projects of the church, as well as to pray for individuals and for all the churches in the interest of the Kingdom of God.
7. FELLOWSHIP or a real knowing of others in the Church will be experienced through their meeting together in small units as SOULS in the Presence of God. This feeds the hungry soul and there is a real service rendered in praying for one another, confessing to one another, and of also knowing the joy of real LOVE through Christ. There should be a distinct avoidance of talk and personality views. No destructive gossip, jealousy, or bickering is tolerated since HARMONY is the law of LOVE, the basis of the group.

(Ministers and lay ministers are invited to write for the brochure "In One Accord", and for further information.)

"Cross-ing" the Bridge of Opposites in Religion

The first in a series of articles on Christian Mysticism and the Church

by Verona Hull

HARMONY is the Law by which the opposites that man has made in his world may be bridged and brought together. It is in the nature of God to bring the opposites together for in the Absolute Kingdom there are no opposites as they appear to us on earth. In God, all is ONE. All is Perfect, Whole and Complete. There is no separation. Man has made this condition of apparent separation through his willfulness and the sins of the flesh. But eventually they are to be brought back together and we are in the days where this is being done by the Harmony of God. There can be no further separation and the great work of "cross-ing" over or Harmonization is going on. Love and hate, light and darkness, spirit and matter, God and man -- all must be reunited in Heaven and Heaven on earth where there will be only ONE.

Only the bridge of Harmony can bring the opposites together. For that which represents darkness or satanic power resists the light; that which has chosen evil rather than good fights against anything which will dissolve its state of separation and bring it back to its source. Darkness is merely the shutting out of the light; evil is the turning away from the good. "We are not fighting flesh and blood but municipalities and principalities of darkness", we are told. The opposites resist the power that unites. Only through the "cross" that brings death to the separated form can at-one-ment be made.

Christ is the bridge of Harmony between man and his source, the "cross" that bridges the opposites. Jesus Christ made the atonement or at-one-ment by bridging the opposites with his very body. His very body was the "cross". He "cross-ed" the bridge through his body where Heaven and earth were united in Christ. Through his union with earth all men upon it were drawn up through the body of Jesus when he ascended unto His Heavenly Father. Jesus took into his body and life the troubles, sins, and darkness of humanity, acting as their atonement and bringing men under Grace through Him. Jesus became forever the "cross" or means of "cross-ing" over for humanity from earth to heaven, from self to Christ.

Before he left his disciples Jesus gave them the key to their "cross-ing" the bridge through their "supping with him" in the sacrament of the New Testament. He told them to deny self and follow Him, to "die" that Christ might be born. He told them that except that they "drink of his blood and eat of his flesh" they could have no part in Him or He in them. He said that unless a man "die" and be "born again" he could not enter the Kingdom of Heaven. This is a mystical experience and it is to be remembered that Jesus told it not to a drunkard or a sinner, but to a high priest of the Church to whom he tried to explain the inner meaning or mystical interpretation. "To die is gain; to live is Christ." Only through the "cross" or the disciple's passing through the mystical death could there be a real experience of com-union or entrance into the Body of Christ.

Today is the day of the Living Christ and again Jesus Christ is "cross-ing" the bridge -- this time the mystical Body of Jesus Christ is the "cross" by which the opposites are bridged. The Light of Christ is entering the body of humanity which is the mystical body of Christ -- and humanity is making the great transition from earth to heaven, or "cross-ing the bridge" through the Light Body of

Jesus Christ. The cells of the body are being brought together; through the Law of Harmony which brings all back into its original source and the work of the Holy Spirit all men are being united in the Temple of Light. Through the "crossing" out of self man is being "re-born" in Christ and the Church or Fellowship of Jesus Christ is "dying" to itself as a separate form and is uniting with the mystical body or Universal Church. The son has wandered as far from his source as he can be allowed to do without losing the power to "cross" the bridge that will insure his destined return. So in mystical union with the Father through the bridge of the Living Christ, the prodigal son is returning home where he has always rightfully belonged.

The coming into the Kingdom and the descent of Jesus Christ is a mystical experience as well as an actual one. Jesus Christ, we accept as a historical character and also a mystical one. The only way man can really experience union with the Father or for humanity to enter the Kingdom of Heaven will be over the Path of the Mystic -- man's conscious awareness of God in his midst, or his abiding in the Father and He in him. This is the experience of the mystical Christ. "I am the vine; ye are the branches." It is a letting of the Life of the vine flow through the branches. It is a drinking of the "wine" or "blood" itself, not just a symbolical act of remembrance. It is a "blood transfusion" or the descent of the Holy Ghost through which one knows and puts on the Lord Jesus Christ, and not merely believing in the historical character or following after Him.

These two forms of interpretation and practice represent in themselves the two great opposites in the field of man's worship and religious experience today. The one is represented by highly organized religion, theological doctrine, formal worship and ritualism. At the opposite extreme lies the Mystic's way of worship -- that of finding God in direct union, that of simple LOVE and child-like faith and prayer. The two are often apart yet infinitely bound together. They are forever united in the Kingdom although frequently separated by man's practices.

Through extreme cultivation of form and crystallized ritualism, the simplicity of worship is made impossible. There develops coldness, and emptiness of the spirit, "for the letter killeth, but the spirit giveth life." An organization may demand that worship must come through its form, and in jealous ambition for its own power may discourage direct union with the source. In fact it has been considered that anyone who sought mystic union with God without going through the organized form was a "heretic" and was persecuted in the past. Those today who are trying to gain union in the Presence of God who meet outside of the organized religious form may be called "cultists" of which there is in large part a wholesale suspicion in untested judgment upon the part of the Church.

But the Mystic is the true worshipper. For in no other way can any man find God except that he make union directly with God in his very midst. Jesus made union with the Father directly. "I and my Father are one." Jesus Christ was the great Mystic and he told his disciples to worship the Father in "spirit and in Truth." His teaching was essentially that of the Mystic, his emphasis being to "abide in Him". Jesus preached the "experiencibility of God . . . the fellowship of a sacred communion." His message was that of a contemplative "who walked in the presence of God." "The millions who pray daily, 'Thy Kingdom come are petitioning -- if the words of Jesus signify -- for entry into His Eternal Life, for inward union with God in the mystic's sense. It is within, not without, that a portal opens upon God's presence. The one who believes experiences a new birth, enters, 'rests' in Him."

But the mysteries have been lost to the Church more or less. Jesus spoke to the multitude in parables. "Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given." He touches upon a mystery of the secret life; "that, though it is appointed for all, initiates only are

ready for it. Its wisdom must be somewhat veiled. Yet it must be preached, even though the one preaching die for it."

This is the day of the return of Jesus Christ, His Living Presence is radiating throughout the Kingdom now. This is the day of the dispensation of the Holy Spirit. We are now passing through the "fire of God which consumes". We are to enter an enlightened spiritual age when Christian Mysticism will take its rightful place in the field of religion and when men will make direct union with their God and "put on the Lord Jesus Christ". This is to be the day of the Mystic, of the Christian Mystic under Jesus Christ. The children of God are to be given the understanding and light they have been promised. And the Holy Spirit will teach all men. All men will know Him. This could only be possible through the individual's cultivation of mystical experience or at-one-ment with God within his holy temple.

The Church is facing the challenge of Revival today. The Holy Spirit is quickening its leaders and the suggestion is being broadcast for a deeper contact and more vital work in Christ. The old order will no longer satisfy the enlightened churchmen of today. There is an expressed hunger, a spiritual nostalgia for "worship in spirit and in truth". Tremendous movements through many channels are being introduced to bring about a Revival and the prayers and expectation are for a downpouring of the Holy Spirit and the vital Presence of the Living Christ in our church and throughout the world. In mystical language we are preparing for the "wedding of the bride, which is the Church, and the Holy Bridegroom, which is the Living Jesus Christ".

In the past individuals and in some cases, movements, seeking the Living Presence have left the organized Church and formed their own groups or worshipped freely without formality. We have thousands of individuals who worship "in spirit and in truth" found in Truth organizations, prayer groups, and independent spiritual practice. Esoteric students and disciples of the Christian Schools of Mystery meet independently of Organized Religion, unknown to Churchmen. Leaven has been taken out of the Church and schism has been caused. But now the Church has reached the point where it recognizes the need for this leaven and feels that at any cost it cannot afford further separation. It does not dare to lose any of its power or unity through continued schism or loss of leaven. Their hungry people cannot be allowed to look elsewhere for "food", or, disheartened by appearances of the lack of unity in its midst, give up hope of finding the Christ in Christianity. The children of God are restless and may not longer remain in "Egypt" but take to the "wilderness" if the vision of the "promised land" is revealed to them through some other channel or leadership. Therefore, there is a movement for UNIFICATION. There is a tremendous effort to bring about a "return to the church." And everything possible is being done to put "The LivingChrist" into its midst. We find increasing tolerance, a reaching out for Truth, and a concentrated effort in Evangelism and programs for spiritual awakening in organized religion. There is an indication that the Holy Spirit is at work in the Church to "cross" the bridge -- to "cross" out self and to surrender its body of separated parts to the Harmony of God for unification and its mechanical organism to the mystical body of the Living Christ. Through the Path of Harmony the organized body and the Universal Church of Jesus Christ -- formal religion and the way of the Mystic -- are coming together. The Living Christ is appearing in the heart of the church today.

But how will the Living Christ be brought into the Church? How can Truth enter its practice? Not by being brought in from outside. It cannot be superimposed upon it any more than can the lily be superimposed upon the lily bulb. It must grow within itself. And the answer is found within the doctrine of the gospel preached throughout the centuries. . . in method preached but seldom practiced nor ever adopted as a project within the Church, itself. The answer is "One Accord in Prayer". "Where two or three are gathered together in my name, there am I in

the midst of them." The Church that wants the Living Christ in its midst must be a Praying Church. Only through Pentecost may the churchmen be filled with "power from on high."

And the "cross-ing" of the bridge is not to be all one-sided. The Church must break down its barriers that shut out the mystic union, it is true. But also that which represents the Mystic, the individual or movement attempting to walk the Path of the Mystic in Jesus Christ, should meet the Church half-way. There are individuals who have left corporate worship claiming individual union with the Presence is sufficient. To seek worship in "nature" or alone in the Silence seems adequate. But this is contrary to the Plan of God who wants us to come together in the Fellowship of Jesus Christ. There is a need of corporate prayer. We believe that the corporate body of the Church fills a definite need that the mystic's practice alone can never substitute in itself. Those who call themselves "Truth" groups or are found in free fellowships or prayer groups can serve their Christ through a program in UNIFIED PRAYER and harmonization with the Church, at least in spirit. We can all refrain from criticism or judgment; we can all try to "come together". And if possible or if the Holy Spirit guides us, many may find a way to offer their leaven to the Church or churchmen for Christ's sake. Each one of us represents the Living Christ and through the Path of Harmony each of us has an opportunity wherever we are to help to "cross" the bridge. Through intercessory prayer, each of us has access to unlimited power for the cause of the Universal Church and Harmonization. In fact, one person who can be used by God may act as a transmitter of the Holy Spirit and release the Light of the Living Christ into a group or church. This is being done by God's witnesses at different points. Through the "cross" of sacrifice in some cases and in hidden and invisible service in Christ-Harmony the bridge is being "cross-ed" by modern saints of God.

Tolerance and the "cross-ing" out of ego, dogmatism and crystallization that resist change are our greatest need among men and organizations. There is one thing we know we must have and that is CHANGE -- we must experience "re-birth" in order to enter the Kingdom; even for us to survive we must be "re-born". This "cross" brings travail and the "cross-ing" over the bridge is not easy for any man or for humanity. But the "cross" is not the end. The crown belongs to the victor. Paradise is promised to the overcomer. And today the saints of God have been promised, not crucifixion as their lot as in ages past, but VICTORY. Jesus Christ is not to be crucified this time. He is to come in Glory and He and His saints are to rule in the Kingdom of Heaven on earth. The Living Christ will bridge the opposites for His own forever and there will reign Harmony. There will be "one Church, one baptism, one Lord". In the Fellowship of Jesus Christ and His Kingdom of Heaven on earth there will be but ONE.

The Church, in spite of its eagerness to meet the challenge of the hour and its stated determination to put into its organized practice plans and movements to inspire prayer and worship in spirit and in truth, until it recognizes in tolerance and justice that which is being done in the field of Truth and makes a study in a sane and intelligent approach based upon facts and figures of the "Fruit" which the Mystics of today and the past have borne, is shutting off the Light of the Holy Spirit and the Presence of the Living Christ from its midst. This, it cannot afford to do nor do we believe that it wants to do so. We have hope in the work of the Holy Spirit that is "cross-ing" out these differences and bringing tolerance and understanding among men. The Church, the bride of Christ longs for the union. And the Holy Bridegroom is descending with power and love to effect it even through the "cross". We have hope among the witnesses for God and man who are working to "cross the bridge" as well. We thank God for the "cross" of Christ -- the bridge of Harmony. In the body of our Living Jesus Christ we ascend unto the Father. We have made safe "cross-ing" and our countenance is filled with light. Through the Grace of God we are forever at peace.
. . . "Till we all come in the unity of the faith . . . speaking the truth in love, may grow up into him in all things, which is the head, even Christ:" - Eph. 4:13,15.

THE LIFE OF PRAYER

-- adapted and condensed portions from the "Collected Papers" of Evelyn Underhill, as edited by Lucy Menzies

. . . a recently published book -- Longmans, Green and Company, publishers; reprinted with permission.

We are grateful for the wealth of material on prayer and the contemplative attitude of life which Evelyn Underhill has given us and we highly recommend to our readers this recently published book, "Collected Papers of Evelyn Underhill." It is most needed today.

As Evelyn Underhill said of one of her books published during the last war: "Many will feel that in such a time of conflict and horror when only the most ignorant, disloyal or apathetic can hope for quietness of mind, a book which deals with that which is called the 'contemplative' attitude to existence is wholly out of place.' But as Bishop Barkway points out, "our study of her teaching soon makes plain, the one hope for the future depends on the contemplative attitude to life. If this world is to be saved it can only be by the intrusion of another world into it -- a world of higher truth and greater reality than that which is now submerged by the overwhelming disharmonies and sufferings of the present time. Teaching about prayer, far from being irrelevant, is the teaching most needed at the moment. It should never be forgotten that it has been at periods which seem most destructive and disastrous that the mystical consciousness has been at its most sensitive awareness. All this may encourage us who are overwhelmed by the contemporary catastrophe, to seek and to find the deep wells of vitality which will make us more steadfast and efficient members of the human family. Evelyn Underhill will uncover them for us."

Here we are, little half-animal, half-spiritual creatures, mysteriously urged from within and enticed from without to communion with spiritual reality. If and when we surrender to this craving and this attraction, we enter thereby -- though at first but dimly -- on a completely new life, full of variety, of new joy, tension and pain, and offering an infinite opportunity of development to us. Such is the life of prayer, as understood by the mystics, and as practiced with greater or less completeness of surrender and reward by all real lovers of Christ.

In prayer, we open up our souls to the Divine energy and grace perpetually beating in on us; and receive that energy and grace, in order that it may be transmuted by our living zest into work -- may cleanse, invigorate and slowly change us. It is therefore of primary importance to all Christians to know how best to set up and maintain the contacts of prayer. This is a difficult art -- we should bring intelligence as well as love to bear on it.

The first thing that occurs to us is, that all the machinery of prayer has but one very simple object -- our loving intercourse with God -- and that all progress in it can be described as an increased closeness in the intercourse and an increased perfection in the love. All the greatest masters of prayer bring home to us the simple, natural, unforced character of real intercourse with God.

Spiritual writers give the degrees of prayer various names and divisions, but as a matter of fact they shade into one another, forming, as it were, a sliding scale from the simplest prayer of the Christian child to the infused contemplation of the soul absorbed in God. (She names five divisions: Vocal Prayer, Meditation, the Prayer of Immediate Acts, the Prayer of Simplicity, the Prayer of Quiet. Beyond these are the higher degrees of contemplation.)

Prayer is a purely spiritual activity; and its real doer is God Himself, the one inciter and mover of our souls. "We are not," said Baron von Hugel, "to think of Spirit and spirit, God and the soul, as two separate entities. His Spirit works in closest association with ours." A real man or woman of prayer, then, should be

a live wire, a link between God's grace and the world that needs it. In so far as you have given your lives to God, you have offered yourselves, without conditions, as transmitters of His saving and enabling love; and the will and love, the emotional drive, which you thus consecrate to God's purposes can do actual work on supernatural levels for those for whom you are called upon to pray. One human spirit can, by its prayer and love, touch and change another human spirit; it can take a soul and lift it into the atmosphere of God. This happens, and the fact that it happens is one of the most wonderful things in the Christian life. All your prayers, and far more than that, all your generous and loving desires, trials, sufferings, fatigues and renunciations -- and of course there is no real life of prayer without all these -- can avail for those persons and causes you seek to help. To all of them you are, or should be, agents or transmitters of the transforming, redeeming power of God; and the most real work you ever do should be that which you do secretly and alone.

The Christian fellowship is quite misunderstood if we think of it merely in terms of outward religious contact. For the real and vital communion between souls is invisible and spiritual -- so deeply buried that we can think of it as existing unbroken below the changeful surface of daily life. External contact is at best only the outward sign of a far more profound inward grace -- that mysterious interpenetration of all living souls, which is the secret of the Communion of Saints. And the whole possibility of intercessory prayer seems based on this truth of spiritual communion -- the fact that we are not separate little units, but deeply interconnected -- so that all we do, feel and endure has a secret effect, radiating far beyond ourselves. This is a thought that should help us when outward contacts are difficult or discouraging, or when circumstances limit our apparent "scope."

That conscious stretching of the soul may mean much suffering for those who can do it; but it also means a wonderful sense of close communion both with humanity and with God. Such people know for certain that when we pray we are never alone, but enter a vast spiritual society where genuine work is done. By their prayers they can deeply influence those with whom they are in contact. They can fight battles for them in secret, rescue, heal them and give them to God.

Each time you take a human soul with you into your prayer, you accept from God a piece of spiritual work with all its implications and with all its cost -- a cost which may mean for you spiritual exhaustion and darkness, and may even include vicarious suffering, the Cross. It was because the saints were so utterly uncalculating in their self-giving, cared for souls in such a divine way, and with such unmeasured love and eager acceptance of suffering, minded about people so much, that they did their great redeeming works of prayer. They show us that real intercession is not merely a petition but a piece of work, involving perfect, costly self-surrender to God for the work He wants done on other souls. Such great self-giving and great results may be their special privilege; still, they are showing us on a grand scale something which each cell of the Body of Christ has got to try to do on a small scale. They prove to us how closely and really all human spirits are connected-- what we can do for one another if we only love enough-- and how far-reaching is the power and responsibility of every Christian soul. We can only understand their experience by realizing that we are truly parts of a great spiritual organism. The Mystical Body of Christ is not an image, but a fact. We perpetually give and take from each other the indwelling Divine Life, and by our prayers, thoughts and actions affect all within our radius.

There is ultimately only one thing in us that can and will be used by God to carry His Love and power from soul to soul, and that is the mysterious thing we call a consecrated personality. Adoring, self-oblivious vision, confident and unbroken interior communion with God, secret and tranquil renunciation, remain our first duties; for these are the real source and support of the devoted energies of the true intercessor, and of all those who offer themselves for the furtherance of God's work in the world of prayer.

What is Mysticism? A mystic is not a person who has queer experiences; but a person for whom God is the one reality of life, the supreme Object of love. He is a religious realist. Mysticism, then, far from being abnormal is an essential part of all religion which is fully and deeply alive. Mysticism is the passionate longing for the soul for God, the Unseen Reality, loved, sought and adored in Himself for Himself alone. A mystic is not a person who practices unusual forms of prayer, but a person whose life is ruled by a "metaphysical thirst." The mystic, because of that loving and devoted attention which we call contemplation -- "gazing into heaven with his ghostly eye," as one of them said -- comes to know a spiritual reality to which we are deaf and blind. He knows it, but he cannot describe it. Its awful beauty and its living peace lie beyond the resources of our limited thought and clumsy tongues, which are adjusted to other levels of existence.

Mysticism has been called the science of the love of God. Human beings do many hard and strange things when they are trying to express, or respond to, great love; and the real mystic always feels called to great sacrifices, much self-discipline, and the willing endurance of long periods of obscurity. The life of the artist or musician, serving beauty and revealing beauty, is not easy. The life of the mystic, serving God, and by that very act revealing God, is harder still. For him, suffering and love are much the same thing -- two forms of self-offering to God; and it is on God that the emphasis lies. On the other hand, the knowledge that comes through love is the only knowledge that is really worth having. The typical mystic, then, is the person who has a certain first-hand experience and knowledge of God through love. When we find anyone whose life is ruled by this realistic passion for God, this inability to be satisfied with anything less than God, we are in the presence of a mystic; whether that life is lived inside or outside the cloister, inside or outside the Christian Church; and whatever the symbols he may use to describe or suggest the unseen Object of his love, whatever the work that love drives him to do.

<u>The praying group for fostering of the life of prayer in the parish</u>

Although intercession is never to be its first object, the praying group will become a powerful intercessory instrument. It will naturally tend to make its own the special interests of the parish, its problems and undertakings; and to hold up before God the sinful, the troubled, the sick. It is a humble bit of the PRAYING CHURCH, lifting up hands towards the supernatural world, waiting upon God; and therefore shares in all the duties and the graces of the Praying Church. It should become, and can become, the spearhead of the spiritual life of the parish; a powerful redeeming and evangelizing force, supporting the ministry and exercising an influence the more profound because it is secret. Within such groups individuals will gradually learn more and more of what prayer can be; and this combination of the corporate and the personal spiritual life, praying as members of the church, aware of their social responsibility and yet also as individual souls most dear to God, is, I am sure, what we should aim at if we want to make strong and sane Christians and not merely devotees.

In every parish, it is certain that the spiritually alert, those who are already disposed to prayer, will be in the minority. All the effective things in the history of the Church have been begun by individuals, and done by small groups. "The Holy Spirit," said Bishop Gore, "always works through minorities." But it is of first importance for the priest to get hold of them, ally himself with them, instruct and encourage them; make a nucleus and start there. That was our Lord's method; the little group of devoted souls as the instruments of wider evangelization.

Prayer is not some separate devotional activity, but a part of the whole life; the bringing of all life, every bit of daily work and every human relationship, into harmony with God's Will, and glorifying Him in it. Therefore it will include not only the praise of God, and petitions to God, but spiritual work done for and with God, as members of the Church. This conception of prayer as something positive and dynamic -- a Godward activity in which our whole being is involved -- is more likely to arouse interest and enthusiasm than emphasis on its devotional side alone.

THE TRIANGLES

A Plan for Establishing Right Human Relations

Alice A. Bailey

(11 West 42nd St., New York 18, N. Y.)

"Men of Good Will"

As we face the post-war period and observe the various steps being taken to implement the coming world order and to bring in better human attitudes -- individual and national -- all of us want to have a part in the work to be done. We would like to do our share, small as it may appear to be. . . . Above everything else, the men and women of goodwill and all people with a sense of spiritual values want definite and practical action. They call for the initiating of some enterprise which would surmount national barriers and sectarian attitudes and which would appeal, without discrimination, to men of all nations and faiths.

For several years now, a small group has been working silently to bring together interested people, dedicated to goodwill, and to prayerful, meditative endeavour for the growth of right human relations. They have created a network of people working closely along the same lines, and are now ready to launch the idea on a much larger scale, confident that the simplicity of the plan will guarantee its success.

There is an inner world of spiritual potency which can be reached through prayer and meditation. This inner spiritual world and the world of men must be brought into a much closer relationship if any permanent peace is to be secured. The result of such a relationship will be enlightenment, a raising of the standard of values everywhere and the growth of understanding between men. This process of right thinking and right living, reduced to its essentials of spiritual demand and kindness can change the world in due course of time. It can spread like light everywhere and help usher in the new day.

The plan -- developed during the past six years -- is very simple. The first part of the plan is to form, throughout the world, a network of people, devoted to the task of spreading spiritual light through a united demand for divine aid, thus invoking light for all mankind. The second part of the plan is to form a network of people, pledged to spread goodwill. This is done by thinking and practicing goodwill as the best means to bring about right human relations.

In what manner can these networks be brought into being? The process carried forward by the group already working is as follows:

Each person, interested in the spiritual values which should underlie man's thinking in the New Age, asks two other people whom he knows to be similarly interested, to join with him in using a certain form of prayer or an "Invocation of the Light" every day. These two, in their turn, find two others among their friends and acquaintances to join with them and so -- from person to person -- the idea spreads.

Eventually, this network of people, working in groups of three, will spread all over the world. Speaking pictorially and symbolically, a NETWORK OF LIGHT will cover the earth. In the same manner, the men and women of goodwill will each find two other people to unite with them in expressing goodwill, in practicing it in their environment, and in talking about goodwill. Thus a NETWORK OF GOODWILL will also cover the earth. These two networks are necessarily closely interrelated, because spiritual purpose must ever work out in some outer active form. . . . To this work, all men and women of goodwill and spiritual purpose are now called. Instead of working alone or in small isolated groups they can form part of a worldwide effort which recognizes no religious or racial barrier. They will act ever in the belief that there is only one humanity, that we are all the children of right human relations -- the major spiritual objective at this time.

WHAT GIVES POWER

by

Brown Landone

(Note: The fish symbol was used by the persecuted Christians as a means of avoiding attention of the Roman police. When it appeared outside a Christian home, it was a sign that the Lord's Supper would be celebrated there, at night, in secret.)

Reprinted from an article written for The Peace Makers, which was a movement of small prayer groups and a plan for their expansion originated by Brown Landone. Only recently (within the past three months) has this literature been read by the Editor of Harmony Digest and we understand that the organized movement is not actively functioning. Brown Landone has stepped into the higher sphere of expression but his work is being carried on to many thousands. We were interested in the similarity of the plans of small prayer group organization which Brown Landone promoted in that movement and that of the Harmonization Fellowship. 7 make up the unit in both plans. The founder of the Harmony Prayer Groups did not know of any other movement using this plan at the time her divine experiment was started five years ago. It gives us further proof that this type of program for advancing the Kingdom of God must have originated in Heaven.

What is it, makes the evil of the few, so strong? What is it, often makes the good of many, so weak?

It is strange -- because the means to power is no respecter of good or evil. The same conditions which give power to the one, give power to the other.

What then is the KEY to power? We want to know -- for its secret will give us the MEANS of transforming all conditions on earth.

Let us bring it down to something we know well—like a civic evil, such as -- for example -- the power of a small clique of gamblers in your city. Such a clique may use slot machines or other contrivances, or sell chances on numbers or races. Such a clique is always made up of a few men only, yet they do have so much power, that they can continue year after year, even though a thousand times as many good people in your city try to stop the evil.

Four factors give them power! First, the gamblers greatly <u>desire</u> to carry on their gambling. Second, they <u>never talk publicly</u> about their aims or methods. Third, they work in <u>small groups</u> to carry out their desires. Fourth, they always turn their desires into action. THIS IS THE FORMULA FOR ALL POWER: (1) strong desire (2) little public talk, (3) small groups and (4) action!

The two most amazing facts in all human affairs are: (1) the evil forces <u>always</u> use all four factors and (2) the good forces <u>SELDOM</u> use more than one. Hence, the good forces are weak!

Quiet action gives power. But public talk destroys power. We are stupid -- we surrender power to the small action-groups of the evil forces and turn our own efforts into crowd talk. Thus WE surrender power to evil, and destroy our own power to overcome it. Small group action gives power. Crowd talk always destreys power. This is the KEY to the power of transforming the individual, the community, the nation, and the world of nations. It reveals the only means of establishing permanent world peace.

War is strong, because its few leaders turn their plans into action. Our peace movements have always been weak, because we have turned our peace efforts

into talk. "The Peace Makers" is different! It is THE Peace movement which (1) avoids the weakness of talk; (2) increases our desire by silent unified prayer; (3) forms small action-groups to turn the desire into action; and (4) provides for limitless extension of such action-groups of power.

We have a pattern to follow! The early Christians, during the first century after Christ, could NOT hold large crowd meetings because of the persecution in Judea, Greece, Alexandria and Rome. So they met in secret -- small groups, little talk, silent prayer, intense spiritual desire and unified action: and they worked together to form other groups consecrated to brotherhood love! Thus, they attained POWER such as no other people have ever attained in a movement for the good of man -- power even to change the mighty Empire of Rome.

You can help today to restore spiritual consciousness of power -- using the ideal of peace as the present dominant appeal to every heart. As leader of a little group -- each group similar to those of the early Christians -- you can, with your group multiplying into other groups, all linked to and cooperating with still other groups, unify spiritual power to revitalize churches, change business, transform all movements for the good of man, and ultimately compel peace on earth.

WIDER QUAKER FELLOWSHIP

Original Quakerism was not a Sect but was a Movement, the difference being according to Rufus Jones: "By Sect is meant a 'branch' of the total Christian Body, where by Movement it is the growth and unfolding of a seed-principle, that has within it an inward power of expansion." He says that the founders of Quakerism "rediscovered the vital heart of the primitive Christian message and reincarnated it in their experience and in their lives. And in the power of their discovery they inaugurated their movement. This is not the basis of a sect, it is the basis of a movement which might well become universal." The Principle is Catholic, Universal, and a genuine basis for a world-wide movement. This Principle is now called "inward Light" and, again, "immortal Seed", and frequently "Christ within you."

The Quaker founders took their name from a text in St. John: "You are my Friends if you do what I in love command you." The First Epistle of Peter has another famous Quaker text: "Build yourself up as living stones into a spiritual house," which means that henceforth lives and not buildings are essential for worship and service. "The primitive Church itself, as it comes to light in Acts," as Rufus Jones explains, "was quite clearly an organic fellowship, a Society, rather than an elaborate organization. It was bound together and guided by the sense of Divine Presence felt by the members. This fellowship, with its high tide of joy and enthusiasm with its expectation of the marvellous and its unquestioning faith in inward guidance and lay ministry on the part of the membership, was the exact pattern for the original primitive Society of Friends, which was quite literally as its founders claimed, primitive apostolic Christianity revived."

Quoting Rufus Jones: "I do not believe there will ever be a universal Church of genuine spiritual power in the world, a Church that is on the way to the Kingdom of God -- until this central principle of the Quakers becomes a living reality in the lives of those who call themselves Christians, followers of Christ. I believe we must 'level up' and not 'level down' to the least common denominator. Plans for Church unity have too often been concerned mainly about the order of ordination, the form of sacraments, the selection of creedal statements. If all these matters were happily arranged and agreed upon we might still be very far from having a true Church of the Living God, since none of these things gets to the heart of the matter. I want to see a growing, advancing, cooperative Universal Church as wide as the world, leaving each Christian denomination free to practice its own forms and orders and creeds, but at the same time joining in spiritual unity with all other Christians to produce a living Organism, a divine Fellowship, a Church of the Spirit, dedicated to become in the world the vital organ and living Body of Christ."

The Wider Quaker Fellowship is a Movement, a "Fellowship of kindred minds" and since its birth in the mind of Rufus Jones about twelve years ago has gathered members and is steadily growing. Everyone interested is invited regardless of their affiliation or sect.

THE CHALLENGE OF "THE LIVING CHRIST"

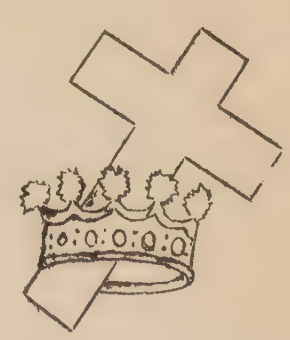
A regular Editorial Feature of Harmony Digest

"Jesus Christ, the same
yesterday, and today, and for ever."

"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." -- Hebrews 13: 1,2.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"
-- I Peter 4:17, 18.



We recoil with righteous horror and pain at the story of Jesus crucified. We deeply regret and are rightly ashamed at the blindness and cruelty of the churchmen of his day who closed their doors to him, who condemned, belittled and scorned him to shame. We are inclined to condemn their sophistication and pride that permitted Jesus to stay outside of the Fellowship and we grieve at their spurning of his humble and pure offering. Jesus, whom we love and revere was not recognized. We sigh at their stupidity. We weep at their hardness of heart. And we suffer every time we relive the story of this gentle, loving soul -- this sensitive, pure man of God, who walked among men in humility and service to all -- this man whom we recognize as so truly great and yet they who touched him did not know him. Instead they turned their backs upon him. They killed him on the cross. And we think -- how could they have done it to him? We ponder -- if we could but have had that opportunity to know him so intimately. We would have so loved him. What a privilege if we could but have him with us today.

But it is to be remembered that Jesus was a Mystic-Contemplative -- he was so advanced beyond the mental and spiritual development of the Churchmen that it was no wonder, humanly speaking, that they could not understand or accept him. The Churchmen were bound up in ritualism, laws, formality. Their self-righteousness prevented them from having any idea that they did not "know". The humble ones among the masses could recognize him because they did not claim to know anything. Their hunger for "bread" instinctively saw in Him the elements they wanted. But the Priests and Churchmen had no such hunger for they felt sure they had the answer in their religion. To know that you do not know is one thing. Not to know and to be unable to know that you do not know is the tragedy.

Perhaps we should not be so quick to condemn the churchmen and crucifiers of Jesus' day until we look within ourselves today and answer the question, What would we do with Him if He were here? We can take up this question as a vital one today. What <u>are</u> we doing to the Living Christ today? Could it be that we, yes, even we churchmen are crucifying that Living Christ whom we claim to worship and to serve today? How far advanced are we in our spiritual lives? enough so that we would recognize the Light of the Saints if we had them in our midst? do we accept the humble, the pure but poor ones within our doors? Whom do we make so much of in our fellowship? Is it the sophisticated, intellectual, rich? or is it the humble, saintly, and God-fearing disciple of Christ? Can it be that we too are bound up in our own ritualism, laws, and formality -- set into the matrix of our own clans and social clicks that we might fail to take into the fold and invite into the fellowship one who represents the Living Christ or perhaps one who needs our love, who came into the church hungry for the Living Christ that

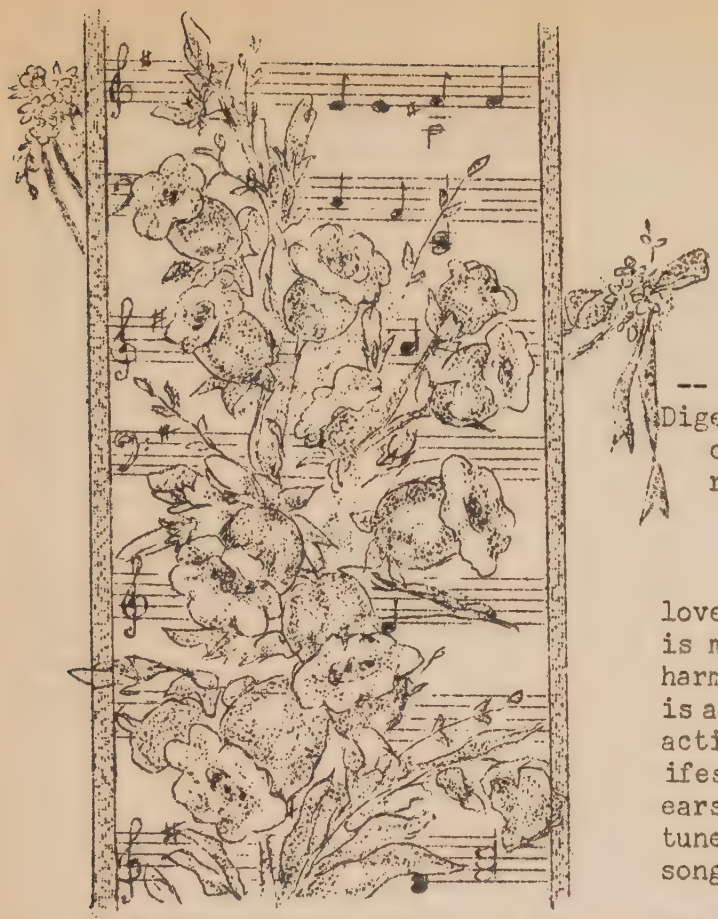
they believed would greet them in the fellowship? These are questions that the Living Christ is challenging the Church and all Churchmen as well as all who claim Jesus Christ today.

Jesus was not on trial. The Church and the Churchmen were on trial. Today it is the same. Today is a day of judgment. All are being brought before the judgment seat and being tested. Will the blindness, sophistication, egotism and darkness of mind prevent us from recognizing the Christ today? In the darkness of the hour and the stupidity of our self-righteous blindness will we even miss the question? "Oh, Jerusalem, Jerusalem, what I would have done for you", sighs the Christ in our midst. And the Light shineth even though the darkness comprehendeth it not. But will we prefer darkness rather than to give up our self-content? Would we rather remain in satisfaction and smartness than to suffer the pangs of penitence and the necessary sacrificial change of heart. We are the ones that are on trial. What are we doing with Jesus Christ today?

Jesus Christ came to save. His was a mission of love and of selfless service. He brought the living waters that meant new life and redemption. He, Himself, was the BREAD, the Holy Bread which came down from Heaven. All who would eat of that Bread would LIVE. He knew the bliss of heavenly union with the Father and the "Peace that passeth understanding". And he longed with unutterable yearning to share this with others, to transmit the Light to them that they might be quickened and taken out of darkness. Can you imagine the agony of Jesus when he could find no way to get them to accept it? Only the saint who has followed in the footsteps of the Master and tried to let his light shine in the darkness can possibly conceive of the real nature of that agony. But can you dimly guess of his suffering -- he, who had so much to give, and they in such darkness who so blindly failed to see?

Have you ever longed to help someone whom you dearly loved? And you could not for one reason or another. Perhaps they would not let you do it. Have you ever had a real possession of spiritual knowing or holy substance in which there was great joy, peace and beauty? then tried to convey or transmit this possession to another that he might likewise experience this bliss? Perhaps in your attempt to reveal it you got cruel indifference or cynical hardness instead of the response for which you longed. You suffered with real pain, did you not? The richer and fuller the measure of one's gift and the more sensitive is the soul who wishes to give it, the more he will suffer. The saints are the ones who know real suffering. The higher the ladder of spiritual awareness and purification the keener is the sensitivity. The crucifixion or persecution which is universally the destiny of saints does not lie in the physical torment alone but in the mental and spiritual agony. The agony of frustration in not getting others in darkness to see in the Light is very terrible to saints of God. We can imagine that suffering when we stop to think that the work of the saints was never accepted at the time. Usually their work was unrecognized in a general sense while they were still alive and they died in ignoble defeat and horrible suffering.

The Body of the Church is Jesus Christ. Every member is a cell of that Body. To the extent that love is not flowing freely through the veins of the body does every cell suffer and in turn cause the crucifixion of the body. Only as we LOVE and PRAY together "in one accord" can we act as a Fellowship in Christ Jesus and release the Light of the Living Christ into the body. To the extent that we are dead to prayer and cold with each other and with God are we crucifying Jesus Christ. As we LOVE and PRAY we take Christ off of his cross.

And all must know Jesus Christ to be saved. And there is no other way to do this except through the Holy Ghost. "No man can say that Jesus is the Lord, but by the Holy Ghost." But we can well ask today the question Paul asked the Churches of his day. "Have you had the Baptism of the Holy Ghost?" "What is the HolyGhost?" If transfusion takes place and the Baptism of the Holy Ghost enters, will it be recognized? Is the one who carries the Presence of the Living Christ recognized by His Light? God grant us Grace and Understanding. "Put ye on the Lord Jesus Christ!"

HARMONY AND MUSIC-COLOR

GOD MANIFESTS AS BEAUTY

Edgar White Burrill

-- condensed from an article in Mind Digest, and reprinted with permission of publishers and author -- copyright owned by Mind Digest Magazine

"God speaks in color, because He is love expressing as beauty. God's motion is music, because He can express only as harmony, and every tree and grass-blade is a harp for His winds. He is unceasing activity, and activity is vibration, manifesting as celestial harmonies, if we have ears to hear and eyes that see. When we tune in to the infinite, life is one sweet song."

God is ever-present in all parts of His beautiful and harmonious creation, but we have to look closely to observe how wonderful are the patterns of even the tiniest fragments. If we look beyond the form anywhere, we shall find the same principle of infinite diversity manifesting as a perfect and patterned order, which is so beautiful that it takes one's breath away.

The things that count even in this world are not the visible objects so much as the intangibles, the priceless things which are of most value. When our forefathers celebrated their first Thanksgiving in 1621, with only half their original number still alive, they were not rejoicing for houses, vehicles, clothes, money or things, but for faith, hope, courage, love, friendships, liberty, truth, freedom to worship God, harmony of communal endeavor, their church, understanding, cooperation. These are always the invaluable things. Any engineer will tell you that he can make up time when his train is late if he can only get his cars to "rolling", that is, all of them swaying the same way at the same time. Then the train is perfectly co-ordinated in its frictional rhythms, and moves as a single unit, all cars as one. The same is true in man's life. In God's creation, this harmony of movement and beauty of patterned order has never been lost.

What we call matter, or the world of form, is only spirit slowed down in vibration. It is like a whirling wheel that has almost come to rest, so that we can now see the individual spokes. The atoms which compose all forms of matter are sparks of electricity called electrons, and are nothing but tiny fields of force, pure electrical energy confined to a particular orbit, like our solar system. The number of particles in an atom determine the kind of matter that it is. But it is all electrical energy, and as such it is indestructible. It may take other forms, or other phenomena, but it can never die. It is like Shelley's great poem, "The Cloud," which portrays the cycle unending of water, from cloud to rain to river to sea to cloud again: "I change, but I cannot die." So, too, man extends his personality . . . but he himself is just the same unless his consciousness expands in humility and wonder at the glories revealed.

It is the constructive dream that is most important: what we think and plan for the common good. This is the way God created His universe: first the divine idea: then the manifestation; finally the form; the trinity of Father, Son, and Holy Incarnation. It is the causative thought that is primary and most important, not the effect. God's activity is forever a thing of beauty and a joy forever, for it is truth clothed with love. Look deep in the heart of any flower: He is the same there, something so far beyond the reach of words that tears come to the eyes. Look up at the starry sky: there is something behind the form, some nameless, eternal presence. Even the spider's web has an ordered precision and symmetry; the same wisdom and power that drives the stars, instils part of its universal intelligence in the spider's plan. Back of the infinite diversity of forms is the one cause, spirit, reality; something greater than them, all-inclusive. Back of all creeds and doctrines is the one spirit in all humanity.

There are 120,000 species of beetles, 60,000 of moths and butterflies, 45,000 of bees, ants, and wasps; there are 289,000 tabulated species of insects, but 600,000 known, and probably 10 million more. There are 790,000 known animals, from protozoa to mannalia, and 47,000 photographed types of snowflakes alone. All these indicate a harmony of expression, an ordered pattern of eternal life, each one striving toward perfection. Sunset and evening star are part of the same symphony. New-moon and rosy clouds of dawn, pumpkins and grapes, trees, grass and wood-smoke, fragrance of a garden after rain, bird songs and petals and bees are all parts of the Oneness (God) manifested in form. But under the shapes, the spirit; behind the forms, a fellowship with all things, divine and imperishable. And You are never a slave, always Master: are the beloved child of your Heavenly Father. This is the Christ-consciousness, a cosmic conscicusness; and this purpose and importance is behind and beyond all matter, in all experience, because it is God the Creator saying to you, "Let there be Light." Even the hard problems, difficulties, pain and distress of life refine the dross out of our pure gold. Drink the cup of your Gethsemane in the limited body, for by it comes the cross, no crown. Accept your trials humbly, worthily, gladly; for by them ye shall be exalted; and blessed are ye also when ye have endured bravely.

From complexity we proceed to simplicity, from confusion to wholeness, from chaos to order, from diversity to oneness, from storm and stress to peace and calm. Jesus knew this when He slept serenely in the midst of the storm which so terrified His disciples. He knew that twenty fathoms down all was quiet below the turbulent surface, as all was at peace within His heart; and when He had quieted the panic in His follower's hearts, the boat safely reached the shore.

The body is your cathedral of the spirit, the temple of your invisible conciousness; but the body itself is the most beautiful and most intricately co-ordinated of all evolved forms of God the Artist. In cosmic consciousness, we see everything transfigured; and our true spiritual self, the invisible You, is then recognized as one with that which changes not, that which supports the worlds and gives life to all things. We are part of that eternal Life (God) itself, not merely a manifestation of it. We are the inwardness of flowers, trees, birds, one with the same substance that they are. But to experience this, we have to seek God and put Him first, and then to serve mankind. To love God we must express it as love to our fellowmen and fellow creations.

I salute the Christ in you. His divinity is our divinity. As we go through life, it then becomes more beautiful, more revealing, more dignified and understandable. One leans less and less on people, things, forms, and finds in oneself all the strength and wisdom necessary. That wisdom is now in our consciousness to lighten our way constantly, for we are the children of infinite love and beauty and wisdom.

"THE HEALING CHRIST"

"If I shall touch only His garment, I shall be healed." -- St. Mat.9:21

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." -- James 5: 14 - 16.

RADAR OF THE SPIRIT

Sermon by Arthur L. Miller, Pastor
First Presbyterian Church, Lincoln, Nebraska

---- condensed and adapted from an article in Christian Herald, July, 1946
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We readily accept the statements of science that an invisible radio beam can race out across space at incredible speed, and then come back and be picked up by the delicate instruments of radar. Why then can't we accept the assertion of those who have eagerly searched for truth in the spiritual world that a powerful ray of PRAYER to God will not only reach God, but will be reflected back and can be picked up by the delicate instrument of the spirit? Prayer and radar are both wrapped in mystery that defies scientific analysis. We do not really know what prayer is. We only know that prayer is an expression of man's inner life, and that when man prays, something usually happens. Likewise we do not really know what radar is. We only know that it is a light ray that has taken on a new quality. We know many facts about light and radio, but we cannot answer the fundamental questions: What is light? What is radio? What is radar? Yet we believe in the existence of light, and radio, and radar, and have faith in their powers.

Principle of radar

An explanation of the principle of radar may help to make clear how its magic is performed. For instance, when you have stood on a mountain side, calling across the valley, then listened to your own voice come bounding back, you have been in effect illustrating the principle of radar. Your echo is caused by the sound striking an object and then racing back, much as light is reflected from any bright object. Scientists found some years ago that radio too has its echo. That is, when its waves are directed out into space and strike objects, they come darting back. It was found that their echoes would return from great distances, some from beyond the orbit of the moon. By the development of modern electronic devices, it is possible to record the reflection and to interpret the meaning of the messages carried by the returning radio echo. The sensitive receiving tubes of the radar detection instrument enable man to reach far into space and discover important facts about otherwise hidden objects. The possibilities of radar are beyond our imagination.

Prayer and Radar

We may take the principle of radar as a symbol of a great truth in another realm -- one outside of the physical area. Prayer may well be the radar of man's spiritual life that reveals new areas of the spiritual kingdom, much as radio has revealed the realm of space. Thoughtful men, as well as military leaders, realize that all of the discoveries, all of the advances of science are of little avail in human progress unless a corresponding advance is made in the spirit of man. If such an advance can be made now that peace has come again, it is possible that we shall enter into one of the great periods of human history. Medicine, the physical sciences, knowledge of geography and other peoples, have all made tremendous advances. But none of these developments will bring about human happiness unless there is a corresponding development in the soul of man. A device of the spirit must be used that will enable man to tap new sources of power, new insights into the meaning of life, and new resources for daily living through the assurance of answered prayer. Prayer may be that device if we learn how to use it more effectively.

We accept the fact that men are influenced by each other's thoughts. How ideas reach across space to change men we do not know, but we know that thought sent from one mind may touch another mind, and that meaning and understanding is transmitted. For instance, it is a profound mystery how the thought, which developed from the mental processes of Abraham Lincoln, has reached through these years to touch our minds and challenge our decisions today. How ideas reach across centuries to influence men in their conduct we do not know.

Ideas seem to go out to others like light, but PRAYER may go out like radio beams. When the one who prays senses a response it is like radar; something comes back to the sender -- the one who prays.

Prayer is like radio beams to be received by God. In a way comparable to the effect of the radio wave on a receiving set, the power of prayer reaches out from one life through God to touch another. Just how, in either the case of radio or answered prayer, we do not know. All we can see is the effort and the effect. (Illustration of amazing piece of surgery performed on pastor's boy by a skillful surgeon for whom prayers had been given, that "God might guide the surgeon's hand. Those who were involved in the prayers felt that an additional power had been released through the mystery of prayer that had been answered.)

Divine reaponse of prayer

The great unfathomed area of prayer, like the great developing area of radio, is the fact of returned messages to the one who prays. If prayer reaches out toward God to touch other lives, we may well liken to radar the moment when the response comes racing back to the one who offers the prayer. Great men of spiritual power, from Jesus to men of our own day, have spoken of this phenomenon of reflected response. If we could have thousands of humble people everywhere who were so sensitive to spiritual rays that the returning echoes of prayer were caught by their spirits, we might conceivably enter into a new era of human well being. If our prayers are humble and selfless, there will be power "to move mountains." Millions pray daily during this crisis period in human relations, but only a few send out prayers with an unquenching expectancy of divine response. Radar has been available since the beginning of time; only when sensitive electronic devices were perfected could man send out and get back the messages with meaning. Likewise, if human beings were to become spiritually so sensitive to prayer response as to be constantly aware of the returning messages, the whole meaning of prayer would be greatly enriched.

But do such responses ever come back? Our only way of knowing would be from experience.

On a Sunday morning about ten years ago, some three hundred people were gathered in a church in a western city. The people were also greatly concerned over the condition of a member of the congregation who had been seriously injured in an automobile accident. Most of the adults present were thinking of him, and in the moments when the minister was leading them in the morning prayer, there was a great sense of yearning in the congregation. As the minister prayed, a sudden consciousness of what seemed to be a great light flooded the room, and a feeling of peace came over him. It was reported by friends who were with the injured man in the hospital room, two hundred and fifty miles away, that at exactly the same

moment he quietly opened his eyes and began to talk to the friend at his bedside about the possibility of a trout fishing trip. The man made a complete recovery. There were sincere and loving prayers for this man on the part of the people and the minister. There was a remarkable recovery in the hospital room at the same instant, and there came back to the man who was leading the prayer an amazing sense of peace and light. I cannot explain the mystery, but I know it happened. I was the man in the pulpit.

One such experience in a lifetime will alter one's whole concept of prayer and the possibilities of spiritual power in human life. If we have the courage to believe that it might be true that prayer would bring a response, then we could have numbers of eager searchers who would pool their discoveries, just as the thousands of young radar operators and scientists will pool their findings concerning radar. We might conceivably discover the proper instruments for effective prayer. What are the laws of the spiritual realm? Jesus says in John 14: 13 - 14 "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

We shall advance in this vital area of knowledge as we share our experiences. The thought and experiments of thousands of scientists went into the first development of radar. The thought and experience of thousands more will enter into its perfection. The same is true of prayer. Men hunger to know the truth in this field, and only as we seek for it and share each experience shall we unfold its mysteries.

Radar enthusiasts insist that their new discovery will completely revolutionize life for man. Radar of the spirit might completely alter man's relationship to man and make him truly a son of God.

CORDON OF PRAYER -- "each one PRAY for one"
How Prayer in the Ministry of "The Healing Christ" May Heal

When two or more agree in the prayer of faith and love, looking to the Great Physician, Jesus Christ, and the Father God for help, there is the Living Christ "in the midst of them". If there is perfect surrender and "prayer in one accord" there may be fusion of the minds in the Mind of Christ. This union brings about "transfusion", or a pentecostal experience -- a "baptism of the Holy Ghost", a vital downpouring of the Holy Spirit upon the group.

One who is in need and who has faith in prayer and in the power of the Healing Christ may turn to the Ministry for help. Since we are all connected in spirit and our minds are like mental radios, the healer and applicant may commune without thought of distance. There is a spiritual closeness between souls who love Christ and who believe in His Love and Healing Presence that knows no separation. When we imagine a loved one with us in spirit or in the Presence of God our Spirit vibrates with their Spirit. Also, the healing rays of Light and vital essence of the Healing Christ flowing through the consciousness of the Healer or the prayer disciple, or the prayer group, definitely reach the one in harmonized acceptance. "In the Name" (the real Presence of Jesus Christ) can the Word be released.

A group dedicated to healing ministry may be a potent channel for the releasement of Light in all who harmonize with them. All prayer groups harmonized in the vision of the Healing Christ and consecrated in their loving prayers for others and for one another are powerful transmitters of creative energy and healing light. All who have their mental radios tuned in with them will be quickened and helped.

The CORDON OF PRAYER, "each one PRAY for one", a project of the "Army of Harmonized Humanity", Harmonization Fellowship Foundation, is a lay movement of consecrated disciples of Christ who serve through intercessory prayer for others and are united in the bond of the Living Christ to pray for the distress, sickness, and inharmony in the world. The project cooperates with the Ministry of the Healing Christ. Prayer requests are directed to the Ministry and in turn are confidentially handled and assigned by first name to the individual disciples of the Cordon of Prayer. All who are in vital contact with the spirit and purpose of the Ministry are invited to participate. Anyone may apply for help from the Ministry which is a free gift of Christ. For information and literature write the Harmonization Fellowship, P.O. Box 1311, Portland, Oregon.